

AN
ADVERTISEMENT

To the Subjects of Scotland,

Of the fearfull Dangers threatned to Christian States;

And namely, To GREAT BRITANE, by the

Ambition of SPAYNE:

With a Contemplation, of the truest Meanes, to oppose it.

Also, Diverse other *TREATISES*, Touching the present
estate of the KINGDOME of SCOTLAND;

*Verie necessarie to bee knowne, and considered,
in this Tyme:*

CALLLED,
The First Blast of the Trumpet.

WRITTEN by PETER HAY, of NAVGHTON,
IN NORTH-BRITANE.



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TO THE MOST
ROYALL, AND MIGH-
TIE MONARCH,

CHARLES,

BY THE GRACE OF GOD,
KING OF GREAT BRITANE,

FRANCE, and IRELAND

Defender of the Fayth,

Will.

Day

prose both



MOST Gracious, and most
Sacred Sovereigne, This Tyme,
and This Subject, doe joyne and meete so
vwell together, that it is novv, if ever; and
in this, if in anie thing, that I dare be bolde
to expresse the desire I haue to doe service
to Your Majestie, and to my Countrey. I wish the oc-
casion had not beene so faire for venting of my ambitions;
but rather that it had lyen buried in my Breast, and I my
selfe had beene vnknovvne of Your Majestie to my liues
ende. But GOD, vvho putteth *Marches to Peace* and
Warres, and periods to Tyme; and vvho hath His apt and

proper *Instruments*, for everie disposition of *Tyme*; *HEE* hath encouraged mee, to offer to Your Majestie, this *Treatise*, as a necessarie, and vsefull *Inter-course* of this *Tyme*.

I did stryue, so much as I could, to make it short; but by reason of so manie *Histories*, *Discourses*, and *Examples*, as vvere to bee pertinentlie and profitablie brought in, I could not confyne it to a more narrow *Compend*.

And yet, vvhen Your Majestie shall consider it, it vvill bee found *minus mole, quam facultate*, a great deale lighter in *Paper*, than in *Matter*: For vvhy? It containeth the large *Extent* and *Misteries* of the *Spanish Ambition*, vvith a *Contemplation* of the truest *Contrapoyse* to bee made therevnto by *Neighbour States*; Graue and Weightie *Theorems* indeede, but vvhich fevv of them doe speculate so deeplie as neede vvere; the greatest part beeing vvhollie carried to things sensible, present, and of nearest commoditie to them-selues in particular, al-be-it it should import a manifest danger to their *Common-peace* and *Prosperitie*: vvithout the care, and curious mayntaynance vvhere-of, neyther can anie one of *Them* flourish by it selfe, nor yet the most flourishing, long endure.

Farther, *SIR*, Heere are containd diverse *Purposes* and *Passages*, touching *The present estate* of this *Kingdome* of *SCOTLAND*, most expedient for avvaking Your Majesties *Subjects*, to looke to that vvhich the great exigence of this *Tyme* doeth require at their Handes; together vvith a varietie of delicate *Conceits*, verie fit to season both the Understanding and Humour of a young *PRINCE*: and those not hatched in my Braynes, but sought, and sucked by me, from the richest *Hyues* of *Politicke Wits*, vvhich haue beene committed to *Registers* in anie Age gone.

Heere also is containd, *A new Reason*, brought from the mysticall *Theologie*, for the holinesse and perfection of
the

the number 10; and vvhy GOD did choofe it to be the Quotient of the Eccleſiaſtick Goods, in the Leviticall Churches.

So that if Your Maieſtie ſhall vouchſafe to reade it once, I haue good hope that Ye ſhall doe it tvviſe, al-be-it I knovv, that it is not Your Maieſties Calling, to caſt over Bookes, *Tu regere imperio popul. Rom. mem. ha tibi erunt artes*: but ſuch Bookes doe belong vnto that ſame Arte. *Demetrius Phalereus* did counſell King *Ptoleme*, to buy all Bookes vvritten, *de regno imperioq; eoſq; lectitaret, quia (inquit) que amici non audent Reges monere, ea in ejuſmodi libris deſcripta eſſe*. *Alexander the Great* did ſleepe vvith *Homer's Poëſies* vnder his head. *Iulius Caſar*, amidſt the combuſtion of bloodie Warres, did ſpende moſt part of nights, in reading and vvryting.

Therefore, SIR, let it pleaſe Your Maieſtie, to take paynes, remembring hovve the ſame *Homer*, vvhome that great Monarch did ſo affect, and vvhome the *Philophos* eſteemed to be *A ſource of humane Sciences*, hee hath left this *Aphoriſme* for a King, *Non decet Principem ſolidam dormire noctem*: A Prince muſt not take a vvhole nights ſleepe. A thing vvell proved by that *Arch-Prince* for civill vvifdome, *Auguſtus*, vvho vvhyles at a certaine tyme hee could not reſt in the night, having his mynde loaden vvith anxieties and cares of the State, hee ſent for the pillow of a knovvne *Bancq-ruptier*, greatlie indebted, vvho vvas reported to ſleepe vvell.

GOD hath called Your Maieſtie vp in-to this Mountayne of Paynfull Governament; not lyke vnto *Helias*, vvho vvhyles hee vvvent vp, too much deliyed vvith the pleaſant vmbrage of the *Iunopre Tree*, hee fell a-ſleeping there-by: But lyke to *Mofes*, to vvhome it vvas ſayde, *Ascende in Montem, & eſto ibi*. Upon vvhiç vvordes, *Eſto ibi*, another

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doeth vvell note, *Non dicitur venisse, qui non steterit*. Wee doe not reade that *Moses* sleept in that Voyage to the Mountayne: It vvvas a significant *Hyeroogliffe*, vvvhich the *Egyptians* had of a King; *Oculum cum Sceptro*, One Eye, and one Scepter: Shevving, that Princes are to joyne *Vigilance* vvith *Power*; and ought to haue *Aquiline Eyes*, able to penetrate the hidden thinges of the *Vulgar Valleyes* belovve them: Even as the *Eagle* doeth espy the *Prey* vnder him, before him-selfe can bee perceived of *Fowles*. *Naxianzen*, speaking of *Governament*, he sayeth, it is, *Ars artium*, to rule a *People*: And *Seneca*, speaking of *Man*, *Nullum morosius animal, nec majori arte tractandum*; There is not a more enorme and insolent Creature than *Man*, nor vvvhich is to bee managed vvith more cunning. And, as *Plutarch* sayeth, That as *Beasts* cannot bee guided, nor commanded, but by *Men*; So *Men* cannot bee governed, but by Him vvho is more than a *Man*, and hath a great measure of *Deitie* into Him.

Certaynlie Your Majestie hath neede of *Eyes* vnder *Wings*, as is sayde of the *Spanish Cuttnio*; that Yee might flie abroade, to explore the manners of Your *Subjects*, and malice of Your *Enemies*: to see that no *Backe-doore* bee left for those to enter at, nor no *Fielde* commodious, vvhere they may cover their insidious *Nettes*: but that the vvhole *Sea* of Your Majesties *Governament* bee calme and peaceable: vnderstanding hovv the *Spanyard* is skilfull to fish in drumblie Waters. Hee can practise as vvell *Protestants* as *Papists*, if hee findethem loose and vvavering. Which particular Your Majestie vvill see exemplified in this *Treatise*: besides Testimonies of *French Wryters*, vvvhich might bee suspected of *Partialitie*, and malicious detraction, it is veresified by naturall *Spaniards*, namelie, *Antonio Peres*, vvho vvvas a chiefe *Secretarie* of *Estate*, vnder *Philip the second*,
and

and vvhose Relation in some things touching the sayde King, and Estate of *Portugall*, I haue trusted, and follo-
vved, for tvvo respects: First, Because none could haue
knowvne those better: and secondlie, Because hee did
handle the lyke *Theame* to this, by vvay of shovving to
King *Henrie* the fourth of *France*, the necessitie of making
Warres to *Spayne*.

Your Majestie knowveth, that it vvvas a braue *Embleme*
for Kings, vvvhich *Cyrus* had, of putting his foote vpon the midst
of a hard and dry hyde, vvhere-by he kept it close at earth; for
if he had set his foot vpon the borders, or extremities there-
of, the vvhole should haue revolted: to note the *Golden*
Rule of the *Mid-way* in *Governament*, & forbearing of *Extre-*
mities: and to shovv, that *Kingdoms* are never sure to *Princes*,
vntill they be in the midst of the *Hearts* of their *People*, and
guarded round about vvith their *Affections*. Your Majestie
seeth hovv the example of *David* is a perspicuous *Mirroure*
for *Kings* to looke vnto; of vvhom vve reade, *2. Sam. 7. When*
the king sate in his house, and the LORD had given him rest round
about from all his enemies, he said vnto Nathan the Propbet, Beholde,
I dwell in a house of Cedar trees, & the Arke of God remaineth within
the Curtaines. Hee resolved to provide for building of the
Lord's House: Therefore, can vvee not deny, Sir, that the
Orient of Your Majesties Reigne, doeth breake vp in just &
holy *Actions*, in favours of the *House* of *GOD*, by setting out
a *Navie* against the mightie *Enemies* of *Christian Peace*, and
true *Religion*; and by vvhom the over-throvv there of hath
bene so directly sought in these Your Majesties *Kingdomes*,
that numbers of vs yet live, vvho did see their prouide *Ar-*
mada, put even to the parts of our *Countrey* for that ende.

Your Majesties *Intentions* at *Home*, to restore the *Mayntay-*
nance and *Splendor* of *God's Worship*, doe argue the like zeale:
and vvho doubteth, but *God* vvill grant to Your Majestie
the

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the same spirit of wisdom, vvith David, rightly to choose your tymes, for offices of Peace, & offices of warres. The prudence, and happie successes of Actions, doe consist in discret & sure application of Circumstances. With a little Tyme & Patience, your M. vvill get your good Subjects, not only to contribute after your desires, to the House of the Lord, to the Cōmon-wealth, & vvorks of Pietie; but to doe it vvillingly, as those Israelits did vnto David, 1.Chron. 29. *Ten the people rejoyced, for that they offered willingly; because with a perfect heart they offered willingly to the Lord. And Davia the king also rejoyced with great joye.* And then, Sir, their sacrifices shall bee savorie vnto God, vvhen they come not from Hearts dyed into Murmuration, Grudge, or Blacknesse, like vnto the Swan, vvhich for the same cause vvvas anciently forbidden to bee sacrificed to the gods.

I doe most humbly recōmend these my Christian Ende-vours to your M. patronage & protection. If they be acceptable to your M. I hope they shall displease none of your faithfull Subjects. If they doe not fully correspond the judicious quicknesse of your M. great spirit, it is not my fault; my smal Vessell could hold no more. The Lord, vvho is the giver of all good thinges, and vvho hath sovven into your M. Heart these Seedes of Royall Pietie and Vertue, Hee may be pleased to nourish them, vvith the daylie influence of His Grace; vntill they grovv to that glorious and fruitfull Harvest, vvhich they doe novv prognosticate and promise in their Spring. That God, vvho hath set your M. over a great and mightie People, Hee may blesse your M. vvith the true vvisdome of Governament, the trustinesse of faythfull Coun-sellers, the vpright loue of your Subjects, and a prosperous & fortunate Reigne vnto the ende.

Your M. most humble, faythfull, and

affectionate Subject and Servant,

PETER HAY.

TO THE READER.

Courteous Reader, *I speake to as manie as bee* upright Subjects of this Kingdome; of which number I am sure, there is not one, to whome the principall scope of this Discourse will not bee gracious and plausible. If some Passages doe perhaps displease, it is for too narrow compting in your Particulars. And if I haue toucht these points moderatelie, and haue in them also my interesse equall with yours, it doeth absolue mee from anie meaning to wrong you; and sheweth, that the acting here- of hath not bene intended for you, or mee, or for another, but for the Com- mon-wealth.

Wee haue spent our whole Yeares gone to our Private Studies, Pleasures, or Emolument, without the meanest distraction by anie sort of Tyrannie, or State-Calamitie. Our dayes haue bene like vnto that iubilant age of the Romane Empyre, under Augustus, of whom sayeth the Poët,

Ille meos errare boves, ut cernis, & ipsum
Ludere, quæ vellem, calamo permisit agresti.
Ille erit, ille mihi semper DEVS.

But now this Tyme doeth require vs to carrie publicke, and not private Mynds; which is the reason, why I doe finde my selfe in this action, pen-
alium

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the *in quam antea.* There is (sayeth SALOMON) a tyme for Peace, and a tyme for Warre: a tyme to gather and keepe, and a tyme to cast away: and GOD doeth these things, that men should feare before Him. The golden tyme of Peace, and collection, that wee haue enjoyed, vnder our late King of blessed memorie, hath so besotted our Myndes, with Securitie, that wee are even Ignorants of the ordinarie vicissitude of the World; so farre, that the verie first threatnings of change, doe confound vs; where as by the contrarie, they should make vs turne to our GOD, and feare before Him: resolving to accept at His Hands, patientlie, and thankfullie, after so long Prosperitie, the Corrections, for our sinnes proper to vs; and in the nature of things common with vs, to all People.

I haue presented before you, in this Treatise, as vpon a Board, a summarie Portraitt of the estate of this tyme, and of the dangers where-of wee are so much affrayde: which if yee shall diligentlie contemplate, it will helpe both your knowledg and your resolution. As for some few particulars, that for the first face, may bee some-what disagreeable with you, yee shall finde here also conioyned with them, their soveraigne remedies and solaces. If yee will but ascende a while, with mee vpon this Stage, to agitate the cause of your Prince, your Countrey, your Common-wealth, and Religion, when wee shall looke backe vpon the invincible courage of our Predecessours, against so manie mightie Nations, for the standing of this Kingdome, before they were Christians; and that more than humane magnanimitie of the Heathen Codrus of Athens, and others lyke to him, the Bruti of Rome, deciosq; caput fatale videntes, and these heroicke Decij, how in sacred extasies of resolution, they did devote and sacrifice their luyes, for safetie of the States where-of they were members; such speculations shall make vs ashamed of some of our discontentments, and languishing amidst so great exigence, and appearance of publicke distresses.

I know there is no generose spirit, but will bee much delighted with this subject, nor anie wise-hearted man, who will not esteeme it a vertuous and laudable part, to bee fore-seeing of so capitall dangers.

With-in these three, or foure Yeares, the Palatinate did lesse dread the Spanyard, than wee doe now. Tum tua res agitur, paries dum proximus ardet. If wee doe feare the LORD, obey our Prince, and bee of vnited Myndes, tymoullie to employe the meanes that GOD hath given vs, to with-stand so strong an Enemy; then there is no doubt, but wee shall bee bastant to oppose him: but if wee bee relenting in these, then I would say, as

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one of the Parthian Kings sayde, long before they were conquered, by the Romanes, Timeamus, timeamus, magnum illum Romanorum Genium, qui tam brevi spacio torrentis instar effusus est per orbem terrarum. Wee haue great cause to project Feares, and long before to parallele the flourishing destinies of the Spanissh Emphyre: which, lyke vnto a Torrent, hath with-in these hundred Teares, over-flowed the fairest and strongest Countreys of Europe.

Certainlie, it is no time for vs to delay in murmurations, and to object our povertie, amongst infinite Examples that bee in Histories, of the fatal ruine that hath followed to Princes and People, by such doing: the pittifull and mercilesse Sackage of Constantinople, by Mahomet the second, may onelie serue, to terrifie vs from the lyke: the Citizens of that Towne being full of Riches, did so misregard their late Emperours, that one of them, Baldwine, after hee had selde his Silver Plate, Jewels, and best Mouables, hee was forced to payne his Sonne to the Venetians, for Money to maintaine Warres against the Turkes. The last of them, Constantine the eight, being desperatelie besiedged by the saide Mahomet, was not able to furnish Pay to his Souldiours, by reason of exorbitant Vsuries, exercised by his Merchands; nor Corne, nor Victuals, by reason of their Monopolies, although there was great store of both with-in. Where-vpon, after some Weekes of mutuell grudges, and exclamation of the Emperour against his Subjects, and of them against him, that glorious Citie, so commodiouslie seated (for dominion over the World) vpon the shoulders of Europe and Asia, so Emperesse-lyke over-looking both, was taken by the Turkes, her miserable Prince and People cruellie murdered, her beautifull Churches turned in Stables, her budge Riches possessed by the Enemies, and shee made a Port for that bloodie and barbarous Nation, to come in vpon the necke of Christendome. I will no more insist thus in this place, because the Treatise is full of Practises and Examples, convenient for your present vse: I will onelie say againe, That it is no tyme for vs now to contest with our King, when question is for preservation of the State: And I exhort you to readethis, with that disposition as I wryte it: not of private Subjects, but of States-Men, and kyndlie Children of this Common-wealth: that wee may all in one voyce say with Pericles of Athens, when his Citie was reduced to great straites, for want of Money, in tyme of hote Warres, Ne cernere cogamur cuncta nostra in servitutum rapi, mensæ, cubilis, suppellectilis, ac diætæ, superflua abscindamus, nolque & liberos, servemus, ut quum pinguior

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fortuna aspiraverit, nobis rursus ea restituere valeamus. Let vs curb our Humours, controll the delicacie of our Dyet, make sober our Moueables, and cut off what-so-ever is superfluous in our Manners; for our owne safetie; and let vs reserve the farther fruition of those, to more propitious and fortunate Tym'es.

Thus much more must I say (touching the mysterie of the number 10 here treated) to some of you, who doe disdain to heare from an other, that where-of your selues are ignorant: I wish yee bee not scandalized, by the mention of remote, or naturall Theologie: remembering how Saint Paul, 1. Cor. 15, calleth him a Foole, who in the Analogie of GOD'S Workes, cannot finde a naturall Argument, to corroborate his supernaturall Reliefe, for the Resurrection of his Bodie. And the learned Scaliger, in his Exercitationes against Cardan, discoursing of the Angelicall nature, hee calleth that kinde of knowledge fastigium omnis scientiæ, the top of humane Wisdome; and doth verie confidently censure the contemners there-of, saying, Irridebuntur ista à quibusdam sectis nebulonum qui otio & lupinitate marcentes fastigium scientiæ contemnunt titulo curiositatis: noting two sorts of them, who (sayth hee) doe constantlie barke against the search of anie other thing than the naked and literall sense in the Scripture: one is of those who bee meerlie naturalists, & nunquam assurgunt ad supremam causam: Another, of some presumptuous, but shallow-brained Theologues, who covering their Ignorance, with pretext of Holinesse, semper assurgunt ad supremam causam, they are ever speaking, and talking of the knowledge of GOD, but may not abyde one word of Nature; contemning the high contemplations there-of, which are the verie path-way that doe leade vs vnto that Knowledge, Neither of which two (sayeth hee) haue tasted this sweet Science of Analogicall harmonie, that is betwixt the intellectuall and visible World: where-of sayeth the divine Plato, that, that is the reall substance, and this but the shadow depending there-fra; that Trueth, and true subsistence are there, and heere nothing but as a flowing and transition of Images, Nulla sunt vera nisi quæ sunt æterna, ista autem quæ videmus non sunt vera, sed veri similia: the things that wee see, are but temporarie shadowes of things true and eternall: and as the shadow of anie creature doeth perfectlie declinate vnto vs the shape, the forme, the space, and name there-of, although wee doe not see the bodie it selfe; so (sayth hee) into this great bodie of visible Nature (which is the Image of that intellectuall and infinite World) there is the true delineation and nine Images of the severall creatwes which bee there, and of the Hea-

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venlie Government, and blessed harmonie that is amongst them. And brieſe, (ſayth Plato) wee have no knowledge in this World, but that which is ſymbolicall, having reference to things inviſible, as the ſhadow hath vnto the bodie. The Prophets of the olde Law did receive their revelations from the Angels in ſymbolicall ſpeeches; and (ſayeth Chriſt Him-ſelfe) *littera occidit, ſpiritus vivificat*; The letter is dead, but it is the Spirit that quickeneth. And of Him ſayeth Saint Marke, That without Parables Hee ſpake nothing to them: and twelve ſeverall Parables of the Kingdome of Heaven Hee did deliver to them, all which doe thus begin, *Simile eſt regnum cœlorum*: and the Prophet David ſayeth, I ſhall open my mouth by Parables.

Certainly, if ever there was an Age of the World, where-in the ſupernaturall light of Chriſt's Goſpel had neede to have annexed vnto it the darke light of Nature, for alluring and intertaining the weakneſſe of our ſpirituall ſight it is even this which we now live into, where-in the Herelies of doctrine are ſo pregnant and leaned, and the love of the World, pride of Lyfe, and ſingularitie of Opinion ſo predominant in the profeſſors of the Truth, that we may ſay not onlie with Plato, but with Hoſea the Prophet, *Non eſt veritas in terra*: the pure Veritie hath left the Earth. So that I ſay to you, Yee muſt not be diſguſted if vpon the ſudden ye cannot comprehend everie ſymbolicall Veritie that is propounded vnto you: which, if it could bee, then wee ſhould vilipende the Myſteries of GOD, as things triviall and vulgar. It is ſayd in Eccleſ. that God hath made the world beautifull, & did ſet it in the heart of man, even that he may admire it, and vex him-ſelfe to explore the nature there-of: *Vexatio dat intellectum*, ſayeth the ſame Salomon. And I ſay, that as the intellectuall ſpirits of our Brayne, which are the Searchers of the Veritie, are moſt ſubtile in them-ſelves, and cloſed vp from our Eyes, withn diſverſe Cabinets of our Head: Even ſo the Veritie it ſelfe, which is the thing ſearched by them, is much more ſubtile, and involved from our ſight. The firſt Ages of the World did embleme the Veritie, by a Triton, ſtanding aboue the Temple of Saturne, with a Trumpet in his mouth: ſignifying, that her habitation was moſt high, & with the moſt ancient Gods, and that therefore ſhe muſt be ſought laboriouſlie, and from afarre. GOD Him-ſelfe, who is onlie Veritie, hath made His Myſteries to bee vmbra- gious, and as a twee-light before vs, (whiles He Him-ſelfe doeth inhabite the inacceſſible light, as is ſayd, 1. Tim. 6.) repreſented to vs by the Sera- phims, Eſa. 6, bebolding Him through two wings; and by the darkneſſe of the Clowde, where-through Moſes did enter into the light of Mount Sinai, to re- ceive

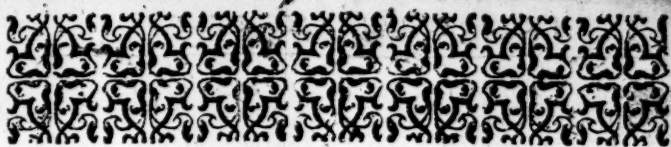
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celus the Law; and by that Pillar of Fyre, that conducted Israel, which was in lyke manner locked vp in a Clowde. All these doe figure vnto vs, that al-be-it the Veritie (lyke to the Branch of Golde, that did secure the Voyage of Æneas, vnto the Elisean Fields) shall at length open a Passage for vs, to the inaccessible Light. Yet for the present of our mortall lyfe, there be infinite Mysteries of the Veritie, which wee cannot see other-ways, than through darke and doubtfull Clowds: amongst the which, this of the number 10, hath fallen in myne bands; it may be, as a precious lewelly commeth to an vnskilful Gold-smith; who, although he cannot mount it curiously, yet he setteth it so, as it may be carried, viewed, and valued, of all men. The ancient Persian and Egyptian Theologues, did call the Bodie of GOD, Light; and His Soule, Veritie: to declare vnto vs, that the Veritie, when it is found by vs, it should by our means shyne to others. And, as a Lanterne carried by a Man in the night tyme, is better seene of those who bee about him, than by him-selfe; Even so, perhaps, this Noble Mysterie, once pointyd at by me, shall bee now vnderstood better by manie of you, than it is by mee, who did marke it vnto you: and I pray GOD it may be so.

Your true, and
loving Friend,

PETER HAY.





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To the Subjectes of SCOTLAND,

Of the Dangers threatned to Christian States;

And namelie, To GREAT BRITANE, by the

Ambition of SPAYNE.



Here are some Yeares-gone,
since partlie my *Age*, (now about
60.) and partlie my retired *Lyfe*, free
from anie publicke *Charge*, did make
me to disgust all civill *Meditations*, and
exercise of the more humane *Letters*;
where-in I had given satietie to my
Mynde in my Youth-head, both by di-

ligent reading of *Histories*, and by traveling abroad thorow the
World, to looke vpon the severall *Governments* there-of. And
now I had gotten place vpon an higher *Stage*, and was become
familiar with the *Muses* more sublime and divine, where I did
studie to vnderstand the policie of *Nature*, the Bountie, Beautie,
and Order of the visible *Creatures*: and that *Magickall Spirit*, which
doeth by a common sympathie connect and vnite in one *Com-*
mon-wealth so manie *Contrarieties*, as are with-in the enclose of
the supreme *Heaven*, and which doth maintaine whole, and
inteiore this great *Bodie* of the *Vniuers*, whilst her Members doe
daylie perish, and passe away before our Eyes. I did consider,
whether this hudge frame was animate, or inanimall, & where
was the residence of that mightie *Spirit*, where-by it is gover-
ned, how *Scripture* telleth mee thar, *Spiritus DEI implet orbem*
terra-

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terrarum, The Spirit of GOD doeth fill the whole Earth: and how Philosophie perswadeth mee, that GOD is, into Nature, as the Soule of Man with-in his Bodie: that even as our Soule doeth fill the Bodie, with Lyfe and Motion, and furnish to the Organes of our Senses, their faculties of severall operation; and having its seare hidden into the Braines, yet is it not confined there, but goeth out at randome, to run over the whole Earth, to penetrate the Centre, to travell through the Sphaeres, to flie above them, and to discourse of things imaginable to bee without the purprise of the Heavens: That even so, GOD hath His Habitation and Seat into the inaccessible Light, (as the Head and hidden Braines of Nature) and there-fra doth disperse the Spirit of Lyfe, and motion thorow all: putting into the Starres (as Organes seated into the face of that great Bodie) the influences which minister to all her partes, inspiring into the vast Bellie there-of, the blowing Wyndes, which are the breathing Spirit of Nature; and againe placing the Ocean, as the livare and fountayne that doth ramifie & spreade so manie Veines through the Earth, (as it were of blood, through the fleshlie bodie, and trunk of Nature) and lastlie, these rockie Craiges, as the Bones of that Bodie. Then I did dispute with my selfe, how farre these visible things did beare the Characters of the invisible Government of GOD, into the intellectuall or Archtypicall World: where onlie (as Plato sayeth) there is reall and true subsistence, and where-of these caduc Creatures that wee see, are but a shadow, or a mirrour, where-in GOD letteth vs beholde the Image of that Order and government that is in Heaven: According to which, sayeth Saint Paul Rom. 2. *The invisible things of GOD, from the creation of the World, are cleerlie seene, being vnderstood by the things that are made.* Farther, I went on, to ponder that discourse of Plato in his 6. de Rep. where hee maketh the Mynde of Man to haue that relation to GOD, which his Eye hath to the Sunne; where-fra, as a visible Light, proceedeth to illuminate the Eye, and maketh it to see the Sunne it selfe, that giveth it light: So doeth a spirituall Light, proceeding from GOD, illustrate our Myndes, with that splendor where-by wee doe beholde GOD Himselfe: which Light of GOD, hee calleth in that place, *Fatum, sive prolem DEI, The Birth, or Chylde of GOD.*

Where-

Where-vpon I was begun to debate with my selfe; from what good warrant the learned *Marcellius Ficinus*, could affirme, that *Plato* did there-by meane the eternall Sonne of GOD, manifested to vs in the *Scriptures*: of whom sayeth *Saint Iohn*, in the first of his *Evangel*, in termes not vnlyke, *Est lux illuminans omnem hominem ventientem in hunc mundum: That Hee is a Light, which doeth illuminate every man that cometh in this World.*

But now, while as my spirit had ascended to this height of Heavenslie transportation, little thinking of anie worldlie retract, or encombrance, Alace for pittie! the late deplorable death of our blessed King, of sacred memorie, did intercept my joyes, and make me *learn*-lyke, to fall backe into the Seas, once againe to saile a-long the Coasts of that wicked *Circe*, where nothing is to bee seene, but the dead bones, of those who are daylie naufrag'd amidst her enchanted allurements, & once againe to set my selfe vpon the bloodie Theatre of the World, to partake of the publicke sorrowes, where-with so many good soules are afflicted, for the losse of so precious a *Jewel*, whose royall worth, his diuine vertues, his happie tymes, and miraculous fortune (if *Fortune* may beespoken of, where GOD did so manifestlie rule) as I am not bastant to expresse them, so it is not my intention to touch them in this *Discourse*, becaule as *Platarch* sayeth, *Præclara gesta præclaris orationibus indigent ne gloria defraudentur*: curable griefes are spended, and consumed with words of lamentation, or washed away with teares, but deepe and irrecoverable displeasures will haue none other style, nor other *Mourning-Cloath*, but astonishment and silence: Therefore, I will onlie say this for all, to a-wake our *Myndes*, in thankfulnessse to GOD, who is the giver of all good things; That if it were true which *Plato* supposeth, that there are certaine habitable Regions in the Aire, for an *Heroicall*, and more coelestiall kinde of Men, who liue to manie ages, and feed onlie of the vapors, and fragrant smels of *Fruit*es, that grow there, for their nowrishment; or if so bee, that *Paradise* hath beene, or doeth yet remaine there, which some Christian wryters spare not to affirme, That as *Lucifer*, after his rebellion, was throwne from the Heavens, downe-ward in the Ayre, so *Adam*, after his fall, was detrudd from an higher habitation, to a lower. If I say,

Death of
our late So-
veraigne.

either of the two were extant, wee of this *Kingdome*, might contend with anie of them, for publicke *Prosperitie* and *Peace*, of a whole Age, without interruption. I make the challenge to those imaginarie and Airie People, because I finde none vpon the knowne *Earth*, who may enter the *Lists*, with vs, in that behalfe. The sanctified Reigne of our sweet Sovereigne, who doeth now enjoy his Crowne in the eternall Glorie, who lived 60 yeares a *King*, and the hundreth and sixt *King* of one *Stocke*, who banished *Idolatrie*, planted the *Gospel*, superadded two *Diademes* to the third, making a confluence, of a naturall and statelie *Monarchie*; and all this, *sive sanguine, aut sudore*; yea, without the putting one *Launce* to the *Fielde*: let vs weigh this well, and then say truelie, *qui poterunt similiter gloriari nobis*.

His late Majesty's death, followed with great feares of his Subjects.

But as nothing which is vehement, or extraordinarie, can endure into this ordinarie vicissitude of *Mortalitie*, so were the verie *Funerals* of this great *Prince*, followed with the doubting and feares of all his good *Subjects*; as if with the death of our holie and peaceable *King*, the period of our *Countreyes-Peace* had also expyred. Whether it bee that some malignant constellation, vnable to perturb so rare a *Sainct* of *G O D*, hath lyen in waite till now, to spew vpon vs some mischievous *Influence*; or that *G O D*, for his sake, hath forborne hitherto, to inflict the *Punishments* due for our *Sinnes*: It is no new thing indeede, but vsuall for *People* subiect to *Kings*, to bee taken with some feare of *Innovations*, or change, at the entrie of a young *Prince*. The *Philosophers* say, that the *Cælestiall Orbs*, doe some-time suffer their *motum trepidationis*, a motion (as they call it) of trembling. What marvaile then, if when the *Axillree* of a *State* is changed, the *Bodie* which is carried vpon it, doe shake a little? But because I haue perceived by conversation with diuerse of graue and constant minds, that such *Feares* begin to bee apprehended of them more deeplie, than is agreeable with the loyall affection, that wee ought to carrie to, and trust that wee should place in our naturall and kindlie *Prince*, of so great expectation: Therefore it is, that I out of that common *Sympathie*, which one *Member* hath with an-other of the same *Bodie*, and being now vpon the publicke *Stage* of the *World*, (I meane, a deepe and serious *Contemplation* of the present condition of things) where the

the matter and nature of *Dangers* threatned, doe lye open, and discovered to mine *Eyes*, I haue resolved for information, and solace of manie others, whose sight perhaps cannot penetrate so farre, to deduce and examine the *Causes* of our *Feares*, for a tymous *Advertisment*, to all the vpright *Subiects* of this *Kingdome*; that everie *Man* may the better vnderstand the case of the present time, and everie *Man* may provide to contribute the best of his *Wits*, of his *Courage*, and of his *Goods*, to the service of our *Prince*, whom *GOD* hath set over vs, to fore-see and obviate our *Dangers*. The *Feares* which haue possessed our *Myndes*, bee of two sorts, either flowing from *Forraigne*, or from *Domessticke occasions*: from *Forraigne*, because that our mightie *Enemie* of *Spainye*, is irritated against vs, and hath already gotten great advantages: Our intestine *Feares*, bee one of three, either for *Aggravations* and *Pressures*, which the great exigence of this *Tyme* seemeth to put vpon vs: or secondlie, for the intended *Reformation*, or *Innovation* of *Session*, *Counsell*, or *State-Officers*: because it seemeth to chop at the *Arch-Pillars* of our *Government*, who haue bene placed, and long pratticked by a *King* most famous for solide *Wisdom*: or thirdlie, for the large extent of the *Revocation* made by his *Majestie* who now is, which doth touch so manie of vs to the quicke, and as it were rankle vs to the verie bones. Of all which three, I shall treat a litle with that *Modestie* and *Reverence* which becommeth a private and faithfull *Subiect*.

And first, because our *Forraigne Dangers* are most manifest, I will speake of that, (*instar montis equum*) that monstrous and formidable pryde of *Spainye*, the Common *Enemie* of *Christian Tranquillitie*. This *King*, with his *Pope*, are the two *Furies*, who doe enrage all Neighbour-Princes, and States; the *Nemesis* and *Pandora*, who disperse *Christian Plagues*; the two insatiable *Daughters* of the *Leech*, mentioned in the *Scripture*, who still cry, *Giue, giue*, and who sucke the blood, not of *Beasts*, but of the *Sainets* of *GOD*. They are the two *Starres* of our wretched *Constellations*: and when-so-ever it falleth in their courses, to bee *Ascendents* of this occidentall *Hemisphære*, then let not *Christian* people expect other than *Fyre* and *Sword*, and the blood of legions, vnlesse the *Conjunction* of other *Princes* doe make an *As-*

Causes of
our feares,
whatt these be.

The King of
Spainye, and the
Pope, troublers
of *Christian*
Princes.

peet happilie and rightlie opposed to them. This great King, hath long tyme gone, devoured in his mynde the Occydentall *Empyre*: the designe of which *Ambition*, is not so remarked by *Neighbour-States*, (which is their great fault) nor so with-stood, as is necessarie for cutting the *T breed* there-of in tyme, before it grow to greater length: and that because it seemeth in the meane whyle to advance but slowlie, as the highest *Spheares*, who haue longest periods, doe moue most insensible to vs; yet they cease not to make still progresse, till they come to their stations. Will wee but cast backe our Eyes a short way, even to the beginning of *Charls* the first, the Grandfire of this present King, there wee shall see the swift march of that *Ambition*, so farre, that if they had brooked, that which they gripped, since then, they had matched the *Romanes*, for dilatation of *Empyre*, in the lyke tract of tyme. The generous *Romanes* did not found their *Empyre* vpon Oppression and Spoyle, nor rayse it by *Artes of Tyrannie*: They were a just and magnanimous *People*, concitate by *GOD*, to deliver the Oppressed, and purge the *Worlde* from prowde *Tyrants*; to introduce *Communitie of Conversation* amongst *Countreys*, *Common Lawes of Iustice*, *Civill Policie*, and *Learning*: for the which, sayeth one of the *Fathers*, that *GOD* did fawour their *Empyre*, and the growing there-of: *Donec eo tandem devntum esset*, (sayth he) *ut fieret totus terrarum orbis, quasi unum cultissimum imperii* rus: That it came to passe, that the whole *Worlde* was as a well manured *Husbandrie*, or *Farme*, of that *Empyre*. Where, by the contrarie, these late *Kings of Spayne* haue not onelie interverted the moste laudable and vertuous *Ambition* begun, and prosequuted manie yeeres, by their *Predecessours*, for plantation of *Religion* and *Policie*, amongst the *Infidels of Africke*, of the *Levantine Indies*, and diverse *Iles of the Mayne Ocean*: but they haue turned vp-syde downe, this *Christian Ambition*, as sayre *Lucifer* did change himselfe into a *Devill*; and haue converted the Edge there-of, to the confusion of the sayrest *Countreys of Europe*, so sufficientlie adorned with *Pietie*, *Iustice*, and *Policie*, that they might haue beene called *The Gemmes of the Worlde*. And if the *Monyes*, and *Forces of Armes*, which haue beene spent to the sackage of these, within an hundreth yeares gone, had beene employed against *Barbarians*, and *Ignorants of GOD*, then the best part of *Africke*, of the

Easterne

Ambition
of Spaine different
from
that of the
Romanes.

Different
from that of
their Prede-
cessours.

Easterne and Westerne Idies, might haue beene at this day vnder the peaceable *Domini* of that *King*; and hee, by that *Conquest*, more iustlie called a *Catholicke King*; as may bee easilie vnderstood, by the *Stories* extant, of the prosperous and happie beginnings of his *Antecessours*; against the *Infidels* of those *Nations*: vvhich, because it dooth most clearlie paint out the vglie and odious *Face* of his detestable and execrable *Ambition*, I thinke it not amisse, to make a short *Relation* there-of, out of their owne *Histories*.

About some more than 800 yeares by-gone, *Roderico*, a *Christian King* of the *Gothes* in *Spayne*, having ravished and deflored the *Daughter* of the *Earle Iuliano*, his owne *Subiect*, was casten out from his *Kingdome*, & flayne by *Tariffio*, a *Barbarian King*, brought from *Africke*, by meanes of the sayde *Iuliano*, for just revenge of the ignominie done to him. Those *Barbarians* did possesse the whole *Countrey* (few *Cities* excepted) of *Spayne*, with the vtter extermination of the *Gothicke Empyre*, and were begun to sprede them-selues over the *Perenees*, when *Pelagius*, sonne of the *Duke of Biscaglia*, (of vvhome is descended this present *King of Spayne*, by succession not yet interrupted) having a *Sister* of rare beautie, in lyke sort violented and raped, by a *Cosin* of this *Barbarian King*: and beeing a great spirit, full of *Valour* and *Pietie* both, hee did plot some *Stratagems*, for the revenge of this injurie: where-in his cowrage and good fortune were so conspicuous, that the *Gothes* (now oppressed by the *Barbarian* servitude) did comfort him to publicke *Armes*, for restitution of their *Christian Libertie*: where-in hee made so good progresse, that they did cleect and erect him to their *Kingdome*. The Ravishment of the *Daughter of Iuliano*, was the introduction of the *Moores* in *Spayne*; and the ejection of the *Gothicke Dominion*. The Rape of the *Sister of Pelagius*, did procure the restitution of the same; and the ejection of that *Barbarian King*. There is not certainlie a *Vyce*, which hath procured greater ruine to mightie *Princes*, than this of raging and voluptuous *Lust*. *Tyrannie* hath throwne out manie from their *Crownes*; but moe yet haue beene cast out by *Immunditie*. Be-lyke, as beeing a grosse, lourde, and sensuall *Vice*, the *LORD* dooth more punish it in *Princes*, than private men, who are set vp, aboute their

The origine and Antiquitie of the present house of *Spayne*.

Notable punishment of *Lust*, in *Princes*.

Pelagius.

Pelagius honoured of the World.

People, to spreade abroad the *Rayes* of their exemplarie *Pietie* and *Vertue*. This *Pelagius* did spende the rest of his dayes against those *Infidels*, whom hee swept out of diuerse corners of that *Countrey*, although they were so numerous at that tyme, that there were found of them in one *Bastell* in *Aquitane*, 400000, which made the *World* adore, in a sort, his Name, because hee was the first *Princee*, who with extraordinarie zeale did enterpryse holie and heroicke *Warres*, against those impious *Barbarians*, who were begun to treade over all Christian People. Vertuous beginnings, if with length of tyme they grow to large extent of *Prosperitie*, they are much honoured by aftercomming Ages; and great reason: for why? the Tree, how tall soeuer it bee in the Fielde, yet it was once all in the Seede. This is the just *Rewarde* of *Vertue* past, and the chiefe *Spurre* of that which is to come. This *Pelagius* is most renowned in the *Histories*. *Buchanan*, amongst others, in his *Iure regni apud Scotos*, doeth introduce him for the *Image* of a most vertuous and temperate *Prince*.

Ferdinandus Magnus.

The second of these Kings, memorable in *Histories*, was *Ferdinando*, called *Magno*, who no lesse than *Pelagius*, to the glorie of *G O D*, and his immortall fame, did pacifie his *Controversies* with some Christian *Neighbour*s, to his great disadvantage, to manage *Warres* against the *Moore*s; of whom hee overthrew, and banished the King of *Toledo*, and the King of *Siviglia*, with all their People. This Prince is so honoured by their *Wryters*, for a wonderfull temperament that was in him of fiercenesse against the *Barbarians*, and religious humilitie of carriage, and conversation with his *Subjects*, that they doe equall him vnto that perfect *Cavalliere*, that *Virgill* descrybeth in the person of *Aeneas*.

Ferdinando Santo.

For the third, I will remember *Ferdinando*, called *Santo*, who did holilie bend him-selfe to cleanse the *Countrey* of *Spayne* from the remnant of that *Vermine*, with such zeale and fervour, that hee was noted thus to speake of the *Ambition* of *Princes*, that in their *Warres* they had diuerse ends; some *Vindication*, some *Extention* of *Dominions*, some *Glorie* of the *World*, and loue of *Popular Ayre*: and all these, sayde hee, were vaine, as *David* speaketh of them, *Periit memoria illorum cum sonitu: Their memorie passeth*

passeth away with that same sound, which doeth so much inveagle them for the tyme. Others, sayde hee, haue for the scope of their *Warres*, *Iustice*, and the *Peace of People*: and these doe not willinglie moue *Warres*, but for succouring of the *Oppressed*, and extinction of *Pryde* and *Tyrannie*. And lastlie, others for propagation of the *Fayth*, and that (sayde hee) is the top of all *Glorie*, to bee purchased by *Warres*. Although (hee saide) that seldome were *Christian Princes* happie in that sort, to haue their designes in *Warre* simple, and incommixed vvith *Ambition*, *Pride*, or *Avarice*: vvhich (saide hee) vvas the true reason vvhy *Christian Emperors* doe flourish so slowlie. This *Prince* did purge *Granada*, *Valenza*, *Sainct Lucar*, and *Cartagena*; and planted diuerse *Bishops* seates, richlie rented. This *Prince* vvas after his death, not onlie of *Christians*, but even of *Infidels* so honoured, that *Halamar*, one of their *Kings*, did yearlie sende an hundreth great *Torches*, vvith numbers of his *Friends*, to assist a commemorative *Celebration*, vsed to bee yearlie of his *Funerals*. Hee vvas so modest in acception of *Honours* vvhist hee lived, that vvhen the *Barrons* of his *Kingdomes* had resolved to erect some *Statues*, to remaine as famous *Ensignes* of his glorious *Victories*, hee vvould not suffer it to bee done; saying, it vvas to ascribe to *Man* the honour vvhich is onelie due to the *LORD* of *Hostes*.

For the fourth, I vvill make mention of the *Spaniards Predecessours* maternall. *Alphonso* the fift, *King of Portugall*, vnder vvhom vvere discovered, possessed, and made open for *Christian Traffique*, the *Coasts of Ethiopia*, the *Iles of Capo-verde*, *Arguim*, *Madera*, *Sainct Thomas*, those of *Terzere*, vpon the *Coast of Africke*. Hee made conquest of *Alcazar*, and *Arzilla*, vvith their *Territories*. After these hee did Knight fise of his *Sonnes*, for their great and hardie *Adventures*, about these exploits: and before their instalment of *Cavallerie*, hee did publickly in a *Church*, obliuish them by a *Sacramentall Oath*, to hard points of pious *Magnanimitie*, for giving their lyues, if neede vvere, for their *Fayth*, their *Honour*, their *Countrey*, their *Prince*, their *Friends*, and all *Oppressed*. This *Prince* vvas often heard to say, that it importeth nothing to the *Common-wealth* of *Christendome*, vvwhether this or that *Province* vvere vnder the *Dominion* of *Spayne*, or *France*, or

of *Almainie*, or anie others, provyding all vvere good *Christians*.

For the fift, I vwill say some-vvhat of *Emanuel*, King of *Portugall*. *Alphonso* the first, did cleanse vvhole *Portugall* from the *Moores*. *Alphonso* the fift, as I haue sayde, did vvarre against them in *Afrike*. And this *Emanuel* did persecute them even to *Asia*, and manage hote *Warres* against them, vvith extraordinarie good fortune, and is counted amongst the most nominate, and glorious *Kings* that haue beene in anie *Age*: who without removing his Person from *Portugall*, did place the *Tropees* of his *Victories* in *Africke*, *Arabie*, *Persia*, and the *Indees*, and fill the *Earth* with the splendor of his *Name*. Hee made him-selfe full *Master* of the *Barbarian Ocean*, and of the *Indish Traffique*: hee over-threw diuerse of their *Kings*, and did over-run the *Levant*, as the *Stories* show, even to the *Ports* of *China*: hee daunted the *Aethiopians*, about the *Cape* of *Bona-speranza*: hee built the *Fortresses* there, called *Sofala*, and *Mozambi*: discovered, and made *Tributaries*, the noble *Iles* of *Saint Lorenzo*, *Quiloia*, and *Socotera*: fortified the *Ile* of *Ormuz*, and made the King *Homager*, and *Vassall* of *Portugall*. Hee planted a *Colonie* in *Goa*, which at this day is esteemed one of the most opulent *Cities* of the *Levant*. Hee tooke in *Molucca*, and frequently assaulted *Calicut*, hee did brooke the things left to him in *Afrike*, and super-adjoynd there-to, *Safin*, and *Azamor*. Hee bestowed one of the hundreths of all his *Revenewes*, and the tenth part of the *Tributes* of his *Conquests*, for plantation of the *Fayth* amongst them. Hee sent learned *Churchmen* to the King of *Congo*, (vvith vvhom hee vvvas in friendship) and procured the comming of the saide King, his *Sonne*, *Brother*, and diuerse *Noble-men*, to *Portugall*, vvhere they vvere taught, and received to the *Christian Fayth*. Hee sent *Priests* into *Brazilia*. And briefe, their *Histories* presume to equall this *Prince*, to *Solomon*.

Charles the
fift, Emperour.

Of this *Emanuel*, *Charles* the fift, *Emperour*, did marrie a *Daughter*, of vvhome is descended the present King of *Spainne*, *Charles*, did follow the same *Foot-steps* of the *Christian Ambition* of his *Predecessours*, against the *Infidels*. Hee conquered the *Kingdom* of *Peru*, where-fra hee brought into the *Countreyes* of *Europe*,¹¹ infinite *Number* of *Golde* and *Silver*, vvwhich did on the sudd¹¹,
(as

(as yee will finde noted heere-after) alter the *Manners, Estates,* and *Traffiques of Merchandise,* vniversallie of all men. Hee restored the *King of Tunis,* and made him *Vassall of the Crowne of Spaine.* Hee did employ mightie *Forces,* at sundrie times, against *Solyman* the great, who did then gape most greedilie for to haue deuoured *Germanie.* But aboue all, the memorie of him doeth rest most sacred for the longsome *Toyles and Troubles* endured by him, and *Worlds of Money,* which hee spent, for the pacification of *Christian Religion,* and reformation of the *Church of Rome.* If this farall and wretched *Emulation,* and *lealousie of Neighbour-Princes,* had not made *King Francis* the first, to oppose and marre him: and if that same had not like-wise made the *Pope,* his *Cardinals,* and all the *Prelates,* and *Princes Catholicke* of *Germanie,* his *Enemies* fearing both the greatnesse, the good naturall, and sinceritie of this *Prince,* of whose fraudelent and vnchristian proceedings with him, the *Historie of the Connsell of Trent,* published with-in these few *Yeares,* hath the full and perfect *Deduction.* Alwayes, not-with-standing that hee was a rare *King,* whose fame and credite is aboue *Envy,* full of *Royall Magnanimitie,* religious toward *G O D,* and fortunate to *Greatnesse,* a-like to whom there hath beene in these latter *Ages,* if some, yet surelie not manie. Never-the-lesse, I say, even in him began to bee seene the markes of this *Inclination,* of the *Spanish Ambition,* to vniversallitie of *Empyre* in *Europe:* the testimonie where-of, was by his owne direction, publickly set vp vpon the *Portes* of such famous *Cities* as hee conquered; as I my selfe haue seene vpon those of *Naples,* and *Milan,* that too superbe and glorious *Superscription,* *Cærolus 5. Imperator; ad colligenda regna dispersa, & plantandam fidem Christianam, à DEO destinatus:* Charles the fift, *Emperour,* designated by *G O D,* to collect together dispersed *Kingdomes,* and to make *plantation of the Christian Fayth.* I confesse indeede, that hee in his time went about this *designe of Vniuersall Dominion,* by more laudable and *Christian wayes,* than his *Successours* haue done since: that is to say, by seeking to curb the *Papall Tyrannie,* and to revnite the *Church of G O D,* in one *Fayth,* one *Governement,* vnder one *Civill Law,* and, I warrand, vnder one *Prince,* if hee could: And to giue him his due, assuredlie, hee hath had a most braue and heroicke minde, like to that of *Alexander the Great,*

of whom sayeth *Plutarch*, to his immortall fame, *Ni DEVS ille qui Alexandri huc animam demiserat eam præpopere revocasset, haud scio an lex una cunctos homines regeret, unumq; ius veluti commune Lumen, ad omnes pertineret.*

O blessed *Ambition* of those braue *Princes* before mentioned! now-a-dayes, their *Successours* doe exhaust their *Treasures*, their *Wits*, their *Forces*, to make desolate *Christian States*, as is said, and to destroy *Christian People*; whilst their *Predecessours* did seeke vnder *Heavens* vnkowne, to finde out *Desarts* vnpeopled, or else plenished with *Savages*, and haue reduced them to fruitfull *Agriculture*, ciuill *Policie*, and *Christian Discipline*. O damnable, and cursed *lealousie* of *Christian Kings*, and *States*! which doe not permit thir *Ambition* to extende it selfe, to the glorie of *GOD*, the encrease of their owne *Dominions*, and their immortall *Fame*. This *Globe* of the *World* lyeth abroad by 360 degrees in *Longitude*, and as manie in *Latitude*: The *English* haue made *Navigation* to within 77, toward the *North*, and the *Portugals* and *Castilians*, to within 56, toward the *South*; so there doerest 228 to discover: and what a fairer *Field*, or richer *Spoyle*, can bee wished for *Christian Ambition*, or *Avarice*, than this? Yet what shall I say of this *Emulation* of neare, and *Neighbour-Princes*? It seemeth to bee fatall in effect; and what is fatall, is necessarie: for fatall wee call, *Quasi fatum, sive dictum a DEO: A thing pronounced by GOD to bee*. For if wee shall take a view of His whole *Works*, wee shall see nothing but a temperament, and contrapoyling of naturall *Extremities*, in such equalitie of *Ballance*, that none bee able to excrease to the over-throw of the other. The *Heavens* are placed into that *Equilibrie*, that everie side is jumpe with the other, and may not over-shoot it. The contrarie motions of the *Heavens*, doe not confound, nor impede one an-other. The coldnesse of *Saturne*, and the heate of *Mars*, doe not eate vp one another, because *Iupiter* commeth betweene, as the *Axillree* of their *Contrapoyse*, by the serenitie of his temperature. So is it in the *Elements*, the *Fyre* and *Water* are kept from desperate conflicts, by the *Ballance* kept by the *Ayre*, attempered to both. So it is amongst *Beastes*, where-of those that bee of fierce and savage kindes, least vsefull vnto *Man*, (as *Lyons*) *GOD* hath made them more barren, Those agayne of the weaker sort, which be more necessary, and

Contrapoyse
of Christian
Princes, war-
randed in
Nature.

seruiccable

serviceable for *Man*, He hath made more broodie and fecund; to the end, the *Stronger* should not be able to destroy that which is more infirme; but the multitude of weake ones, should bee sufficient to contrapoyse the paucitie of the mightier. There is no *Beast*, which is not afraid of the *Lyon*, & trembleth at his presence; yet some-thing hath he to contrapoyse his awfulness: for he may not abide himself the crying of the *Cock*, but is astonied there-by. So the *Bellicose Elephant*, whom all the terrors of *Battell* cannot make afraid, he may not endure the cry of a *Swyne*, but presentlie fleeth, & as is said in *Eccles*, *Intuere opera omnia altissimi, & videbis semper unum contra aliud*: Doe contemplate all the workes of the most High: & you shall find aye one against another. Even amongst the intellectuall Creatures, the good *Angels*, agaynst the bad, *GOD* this way showing the Height and Deepnesse of His vnsearchable Wisedome, by lodging, and ruling of so manie contrarie things, peaceable within this one *House* of the *Vniuerse*.

Shall wee not thinke then, but the *LORD*, who hath so moderated and bryddled euerie extreame & contrarietie, who hath placed *Mountaines*, and *steep* *Shores*, to keepe in the raging *Sea*, that shée rise not over her *Marches*, and ordinarie *Bankes*; but hee hath like-wise, in the government of the *World*, by severall great *Kingdomes*, and *Monarchies*, appointed and allowed the same *Contrapoyse*, that no *Prince* become so mightie, as to devour his *Neighbour*; that no *Pryde*, or *Insolencie*, doe excrease without *Limitation*: certaynlie, I thinke it hath a *Warrant* in *Nature*; and *Reason* telleth vs, That as it is lawfull, to with-stand *Force*, by *Force*; it is also lawfull, to provide, if we can, that no *Case* come, that may constrain vs to doe so; or, that may put vs to the employing of *Force*, or *Violence*: So that it seemeth lawfull to *Princes*, or *States*, to impede, so farre as they can, suspected *Neighbour Grandour*, lest it become at length to master them. *Hieronimus*, King of *Syracuse*, beeing demanded, (as *Polibius* wryteth) why in the meane-tyme of his beeing *Confederate*, and *Friend* of *Rome*, hee did ayde and supplie the *Carthagenians* against them? Hee answered, That it was to the ende hee might brooke the friendship still of the *Romanes*: whome, if hee shoulde suffer to over-throw the *Carthagenians*, then of his *Friends*, they should become his *Masters*. Or, will a wyse *King*, within his owne

*Hieron. King
of Syrac.*

AN ADVERTISEMENT TO

Dominion, permit a particular *States-Man*, to carrie away the whole sway of Governement, by too much of *Authoritie*? no, but he will contrapoyse him with a Colledge of a contrarie *Disposition*, to keepe him in order. Hence is it, that the LORD GOD in all *Ages*, hath suffered one *Nation* to combate with an-other, one *King* to beate an-other, and one man to holde in the *Hornes* of an-other, that nothing should shoot out aboue that just proportion which doeth corresponde to the communion of *Nature*: yea, if wee should come to consider and weigh the particular *Fabricke* of everie one man's *Bodie*, if the like equilibrie of *Contraballance* did not temper our contrarie *Humours* of *Complexion*, certainlie our *Constitution* were not able to subsist; but either the *Choller* shall burne vp the *Flegme*, or the *Flegme* extinguish the *Choller*, if the interjection of these median *Humours* of *Sanguinean* and *Melancholicke*, did not impede that *Conflict*. And hence are all the *Leagues* of *Mutuell Defences* amongst weaker *States* contracted against the more mightie.

Having thus shortlie shewed how the *Ambition* of *Castile* and *Portugall* was vertuous, and laudable, vnto the death of *Charles* the first, I come now to *Philip* his *Sonne*, and *Successour*, who did spot the *Glorie* of his noble *Predecessours*, by turning his *Thoughts* to the *Conquest* of *Christian People*. Hee it was, who did complot and conduct all the *Tragedies* which thence-foorth have bene acted in *Christendome*. This *King* finding him-selfe debouted of his designe to the *Crowne* of *England*, by the death of *Marie*, *Queene* thereof, who was his *Wyfe*, returning into *Spaine*, his first *Prattise* was, for excluding the *Light* of the *Gospel*, (which then began to breake forth over all) to strengthen against *Christians*, that fearfull *Inquisition*, which his *Antecessours* had erected against the *Infidels*, *Lewes*, and *Moores*: where-of this farre may bee affirmed, that if *Satan* him-selfe had bene *King* of *Spaine*, hee could not have brought from the bottomlesse *Pit*, a more horrible *Plague*, more cruell, more *Barbarous*, and beyonde all *Humanitie*; the wicked *Invention* where-of, no *Words* can suffice to expresse, in sort that it doeth rather resemble *Hell* it selfe, than that wee can finde anie *Example* ever heard of the like, vpon the face of this *Earth*: where innocent *Men*, yea, *Good*, and holie *Men*, after being straitlie incarcerate diverse *Yeares*, spoiled of their

Philip the second, *King* of *Spaine*, his first action, his *Marriage* in *England*.

Spanish *Inquisition*, his second action.

their *Lands* and *Goods*, afflicted with *Famine*, rent with *Tortures*, and in ende, falselie and vnjustlie condemned, to the number of 800 in one *Yeare* vnder that *King* were brought to publicke *Spectacles* to bee burnt, with *Buckels* and *Bullets* in their *Mouthes*, to stop all *Apologeticall* speeches, and againe, and againe casten in the *Fyre*, and taken out of the *Fyre*. It is hard, that anie *Christian* should thinke of it, without *Trembling*, and *Teares*: the farther *Discourse* where-of, were but vnpleasant heere, al-be-it most necessarie for *Demonstration* of that hatefull *Tyrannie*: and who so is curious to vnderstand more of it, he may finde a *Treatise* done at large on that subject, by *Reginaldus Consalvyns Montanus, De Artibus Sanctæ Inquisitionis Hispanicæ*: one who hath for manie *Yeares* knowne, and behelde it with his *Eyes*.

His third
action, the be-
traying of the
King of Portu-
gall his Cousin.

The next thing that *King Philip* went about, was the joyning of *Portugall* to the other *Kingdomes* of *Spainye* already in his *Possession*, and there-by to make the *Bodie* of that *Monarchie* perfect and entire: and finding nothing that could serue him for pre-
text, or colour to moue open *Warres*, the *King* there-of, *Don Sebastian*, being his neare *Cousin*, of one *Religion*, free from anie *Controversies* with him for *Dominion*; and knowing the saide *Sebastian* to haue a *Kinglie* and cowragious *Mynde*, with-all hardie and temerarious, hee did corrupt and suborne some of his chiefeest *Favorites*, to puiſſe him to the enlarging of his *Conquests* in *Africke*, against the *Moores*, where-of his *Predecessours* had already layde so good *Foundations*: and for his easier inducement there-to, hee did promise him large ayde, both of *Souldiours*, & of *Money*; And when *Don Sebastian* had embarked himselfe for *Africke*, and did expect the arrivall of the promised *Succours*, hee found nothing but *Letters* of new expectation, while in the meane time *Philip* did practise, by *Claudeſtine* meanes, both discontentment and *Mutinie* with-in his owne *Armies*, and *Treyes* with the *Barbarian Kings*, against whom hee went. Where-vpon ensued the overthrow and death of the saide *Prince*, (without *Children*) in that *Battell* which hee fought against the *Kings* of *Fesse* and *Morocco*: after the which the *Portugals* did receiue the next lawfull *Heyre* to their *Crowne*, *Don Antonio*, whom the saide *Philip* did eject by open *Warre*; and *Violence*, and forced the *Subjects* to declare himselfe righteous *Successor* of that *Kingdome*, by his *Mother*.

His fourth
action, was
to plot the
holie League
in France,
against Don
Antonio.

Philip did
also practise
the Protestants
of France.

Then hee perceiving that *King Henrie* the third of *France*, did sende a *Sea-Army* to *Portugall*, in favours of *Don Antonio*, hee resolved to stirre vp and kindle a civill *Warre* in *France*, that might constraine them to forbear the farther assaulting of his new *Conquest* in *Portugall*: and by a publicke deliberation with his *Counsellin* the *Citie* of *Tyson*, Anno 1577, hee layde the grounds of that *Confederacie*, called *The Holie League*, which did almost reduce in *Ashes*, that auncient and flourishing *Kingdome* of *France*: And to that effect, sent thither secret *Practises*, with 200000 *Crownes*, to draw and assure to his *Cause*, the chiefest of the *Nobilitie*, and *Gentrie Catholicke*: which did succcede well enough to his *Mynde*, and to the great *Dangers* and *Disasters* of all the *Neighbour-States* of *Europe*, as the *Stories* doe at length record. And then, that those who were enraged by him to *Armes*, should not want an *Enemy*, on who they might consume the selues, he sent also to negotiate private, with *King Henrie* the fourth of *France*, (being then styled *King Of Navarre*, and *Head* of the *Protestant Faction* in *France*) offering to marrie the saide *King's* *Sister*, whose *Children* to *Philip*, should succcede to the *Kingdome* of *Navarre*, with the *Iles* of *Majorque*, *Minorque*, and *Sardinia*: also, that the saide *King* of *Navarre* should haue in marriage the *Infanta* of *Spayne*, eldest *Daughter* of *Philip*, with condition to bee established *King* of *Guyene*, at the adventure, and charges of *Philip*; and with-all, should haue the *Right* and *Possession* of the *Duchie Milan*, with a present advancement of 200000 *Crownes*, for the provision of *Forces* competent against his *Enemies* of the *League*. Who doeth not see by these, the insatiable thirst of wicked *Ambition*, after the *Blood* of their *Neighbours*? never an hungrie *Beare* did hunt more fiercelie for to fill his *Panches*, than hee was enraged for the *Conquest* of *France*. But the saide *King* of *Navarre*, guided by a better *Spirit*, did refuse all these *Ouvertures*, as treacherous, and tending to the dissipation of *France*, with-in it selfe, that it should bee more open and obnoxious for the *Spanish* invasion. And by his refusall, hee layde the first *Stone*, where-vpon there-after hee did builde his reconciliation with as manie *Papists*, as were true hearted *French-men*, and his *Peace* with his *Predecessour*, *King Henrie* the third, to whom hee did impart all these secret *practises*, Anno 1583, and who permitted him

him to assemble the whole Reformed Churches of France at Montauban, the yeare there-after, for tryall, and punishment of the Negotiators of the same.

For by this tyme, the sayd King Henrie the third, was begun with bitter Griefe and Repentance, to acknowledge his Error, in retiring his Forces from Portugall, which he was forced to doe, by the furie and hote persecution of the Leaguers. And the yeare 1589, he did send Ambassadors to the Queene of England, (who was already engaged to the protection of Don Antonio) to treat with her, that shee would send him backe to Portugall, with a Sea-Armie, promising for him-helfe, to joyne there-vnto 5000 Men, never-the-lesse that hee was then mightilie agitated with the manie Forces of the League, and that the hottest Flames thereof did burne about his Eares; having even then surprysed the Iyues of the Duke, and Cardinall of Guyse, at Blois. This was easilie obtained of the saide Queene, who perceiuing well that there was no other way to free her owne Countreyes, (the Spanish Armie having threatned her Coasts the yeare before) nor to liberate her Confederates of France, and the Netherlands, from the Tyrannie and Oppression of Spayne, but by making Warres to him in Spaine; shee did set forth with Don Antonio, an Armie for Portugall, vnder two Generals, the Lord Norris for the Land, and Drake for the Seas, together with the Earle of Essex.

But nothing of importance was performed by that Armie: the Causes where-of are diverslie agitated, and alledged; the English Historie affirming, that their Generals then had no warrant to make Warre, except that they had seene an vniversall Revolt of the Portugals, from the Spaniards, to Don Antonio, their King: where-of, say they, there was no appearance. But Antonio Peres, in his Treatise to the French King, vpon that Subject, doeth impute the Causes to Mislucke, and Misgovernament, the Lingering and Longfownesse of the Voyage, their lying manie dayes at Plimmouth, and manie at the Groine; where-by the Enemie had too much leasure to fortifie him-helfe, a mortallitie of their People, where-of their best Canoniers, and other Souldiours, died; the want of Horses, and Wagons, for transportation from the coast of Lisbon: so that they were forced to quite great part of their Armes, and in place thereof carrie Bottels of Wyne, and other things, for

Elizabeth
Queene of
England.

The Voyage
of the English
Navie, to Por-
tugall, vnder
Queene Eli-
zabeth.

Antonio Pe-
res, wrongeth
the English, in
his relati-
on of that
Voyage.

their mayntaynance. The distraction of the *Sea-Generall, Drake*, from the *Land-Generall*, who when hee should haue entered the Port of *Lisbone*, finding a *Fleet of Easterlings* to passe by him, hee set him-selfe to the hazard of that Prey, neglecting al-together the *Enterpryse* against *Lisbone*. About the which, when the *Land-Armie* did lye in siege, there was a great confluence (as hee sayth) of the *Portugals*, to *Don Antonio*: but by reason they were addressed, in base and course Apparell, they were esteemed by the *English*, to bee but *Commons*, and none of the *Gentrie*, and therefore contemned. But (sayeth hee) if the *Enterpryse* had beene followed, the *Towne of Lisbon* had beenetaken in most easilie; for that the *Cardinall of Austria*, who commanded within, and so manie *Castilians* as were vnder him, were readie to leaue it vpon the first arrivall of *Drake* with-in the *Harberie*; that hee had alreadie hyred thirtie *Galleyes*, for his transportation: and that with such feare and consternation, that hee conduced to giue them 300 *Ducates* a-piece, for three leagues of *Sea*.

Alwayes, in the diversitie of opinions, concerning that *Voyage*, for my part, I doe more trust the *English Historie*, for two (as I thinke) infallible *Reasons*: first, the *World* knoweth, that in those dayes there was not in *Christendome*, a more solide, sure, and reverenced *Counsell*, than was in *England*: so that it is not to bee doubted, of that which their *Historie* beareth, That their *Generals* of that *Armie* did obey their *Warrant*: Secondlie, I finde *Antonia Peres* contrarie to him-selfe; for first hee sayeth, That by the longsomnesse of the *English Navie*, the *Enemie* had leasure to provyde and guard him-selfe: Secondlie, sayeth hee, the whole *Gentrie* of *Portugall* did repaire to joyne with *Don Antonio*, and the *English Armie*. But heere I doe trap, and convict him from his owne mouth: If (as hee sayeth) the *Spaniard* had leasure at his pleasure to provide for him-selfe, who then is so simplē, as to thinke, but hee did in the meane tyme remove from *Portugall* the *Nobilitie*, namelie, the *Favourers* of *Don Antonio*, with the whole *Gentrie*, without the leaving of anie *Man* sufficient to allure a *Multitude*, or to leade them to a revolt? I thinke hee hath forgotten him-selfe a little here, out of an ardor of his spirit, to haue removed all shew of impediment to the *French King*, for putting of *Warres* in *Portugall*.

In

In the meane-tyme, thus farre may bee said, That as Obedience and Discipline, militarie in the Bodie of an Armie, vnder a trullie and skilfull Generall, is of that importance in actions of Warre, as, *sine quo nihil*, a point where-in lyeth the chiefe Savetie and Successe of all things, except of Fortune; Yet a strict limitation of Generals, hath for the most part marred, both good Fortunes, and good Successes of Warre, where the Opportunities, Advantages, and Overtures are meerlie casuall, and inpendent from precise tymes. To prescribe to their Generals, was not the custome of the Wyse, Valiant, and fortunate Romanes, *Sed videant ne quid Respublice detrimenti capiat*. And what should haue become of that great State, if their Generall, *Fabius Maximus*, had not so stiffelie followed his private will of cunctation and protracting of tyme with Hannibale, committing the infamous Reproaches and Exclamations, both of Senate and People against him: namelie, of his *Adversarium equitum*: Whom if hee had not at length rescued in his remerarious Reconurre with Hannibal, he had perished, with all those whom hee commanded.

Now, what were the Practises lyke-wise of Philip, even then also in England and Scotland, by Corruption, and Jesuiticke Artes, to haue drawne the Subjectes of both Kingdomes to vnnatural Revolts, from their Sovereigne Princes? It is better known, than that I need heere to make mention of it: I wish the Wryters of our Countreyes Historie, may over-passe that Interlude, of those Insidious tymes, as *Lucan* did the Cruelties vnnatural, committed mutuallie amongst the Romanes at Pharsalia: *Quicquid in hac acie gessisti Roma tacebo* (saide hee.)

By these few Circumstances, shortlie related of the progresse of the Spanish Emperre, wee may easilie and vsfullie obserue these threethings: first, the growing and fearfull greatnesse thereof, as it standeth at this day. *Maximilian*, Emperour, and Duke of Austria, did marrie Catherine, only Chylit and Successor of Charles, Duke of Burgandie, where-by were annexed the 17 Provinces of the Nether-lands, to Austria. Of this Marriage issued Philip, who being Duke of Austria, Burgandie, and Flanders, did marrie the Heretrix of Castile, Daugbter of Ferdinando, and Isobella, the Mother of Charles the fift, and so did conjoyne the Estates fore-saide, vnto the Crowne of Castile. Charles the fift, by his owne Vertue, did

Too strict limitation of Generals in Warre, hurtfull.

The Patience and Wisdome of Fabius Maximus.

The first thing to bee observed of the former Discourse.

The first, the greatnesse of the Spanish Emperre.

The Importance, and
Worth of
Portugall.

super-adde vnto it, the Kingdome of Peru, the Dutchie of Milan, the peaceable Possession of the Kingdome of Naples, and the Kingdome of Sicilia, with the Isles of Sardinia, Majorque, Minorque, and their Possessions, which they yet haue into the Westerne Indees, His Sonne againe, Philip the second, of whom I speake, besydes that, hee had once within his Clawes, France and England: (which both hee lost againe) hee did conioyne with these, that which made the integritie and perfection of the Spanish Empyre, Portugall; the importance where-of may be remarked by these three: first, by their glorious Conquests before rehearsed, into the Levant, into Africke, and through the maine Ocean: Secondlie, by the great multitudes of People, which doe inhabite the Territories there-of. Antonio Peres doeth affirme, that vnder Sebestian, their last King, of whom I haue before remembered, there were throw-out the Realmes of Portugall, vnder militarie Discipline, 1200 Companies of Foot-men, where-of there was no Gentle-man, other than Commanders; and in euerie Companie at least 200. Which being allowed, doeth amount jumpe to 240000 Men. And that Portugall did yearlie send out to their Conquests, 6000 Men, where-of the third part did never turne home againe. Thirdlie, by the Riches there-of, it being affirmed by him, that their Kings did in this one point of Greatnesse, surpasse all the Princes of Europe; being able in halfe an houre, to giue vnto their Subiects, ten, or fiftene Millions, or more, to bee received by Ticquets, for dispatches of Governourships, Captainships, Receits, Offices, Licences, to make Voyages by Sea, to the Indees, and Isles of the Ocean. But heere I iudge, that hee hath bene too large, out of a great fervour, to perswade Christian Princes, to set their Hearts vpon so noble a Prey: at least-wise, to provyde and prevent, that it should not fall into the hands of their Common Enemy. But certainlie, the best part of these, are well approved to bee true, by this that Philip the second of Spaine, did put him-selfe at so great expence, for the purchase and preservation of Portugall, by kindling and feeding the Fyre of Civill Warres, through Christendome, namelie, in France and Flanders: exhausting to that ende, the richest Mines that bee vnder the Heavens, and by making so ignominious and impious Peace with Insidels; to bee the more able to maintaine Portugall, and to in-
croach

croach farther on *Christian Neighbours*. Vnder King *Philip* the third againe, his sonne, there was no accession indeede to this *Empyre*: The mightiest *Conquerers* that ever haue beene, in the *Nature* and *Necessitie* of things, needed their owne *Intervals*, *Cessation*, and *Repose*, for breeding of new *Fortitude* and *Strength*: and anie *Man* may finde into the *Romane Warres*, there hath beene at diverse tymes, longer *Intervalls* of *Peace*: and now wee see, that this present King of *Spaine*, after these *Refreshments*, is begun to rake and extende the *Marches* of his *Dominions*.

The second thing to be observed by the former *Discourse*, is, the prowde *Designe*, and large *Extent* of the *Spanish Ambition*: when this King, of whom I treat, (*Philip* the second) durst, together, and at once, adventure to set him-selfe a worke for the purchase of *Portugall*, *France*, the *Netherlands*, *England*, and *Scotland*, who should doubt, or call it in question, that by length of *Tyme* they intende not to subjugate the whole *Estates* of *Christendome*? Wee finde it written by them-selves, that when hee was about the taking in of *Portugall*, being demanded by one of his greatest *Favourites*, what was the reason why hee did neglect his thinges of *East India*, and suffer *Friezland*, and so manie good *Townes*, to be invaded and possessed of *Hereticks*, his *Enemies*, and all to maintaine the *League*, and *Civill Warres* in *France*? Wherevnto hee answered, That those might be forgotten for a *tyme*, because the settling of *Portugall* did import no lesse to him, than the securitie of his whole *Empyre*: which once done, hee would easilie make all those his *Neighbours*, to become his *Homagers* and *Tributarie*s: yea, it was the common *Theame*, of *Discourse* amongst his *Captaines*, and *Souldiours*, both in *Italie*, *Flanders*, and *France*, or where ever they were, That since *Portugall* was now theirs, that *France* and *England* could not escape them. And more, (which is a publicke *Testimonie*) the *Writers* of the *Spanish Storie* affirme thus farre, That if it had not beene, that the saide King *Philip* had resolved before anie thing, to brydle *Portugall*, hee should haue before then sufficientlie daunted *France*, and haue put strong *Armies* in *England*.

Farther, the *Extent* of this *Ambition* of *Spayne*, is cleerlie seene by

The second
to be marked
of the former
Discourse, is,
the extent of
the *Spanish*
Ambition.

The Spanish
Usurpation O-
ver the Con-
sistorie of
Rome.

by their *Authoritie*, vsurped over the *Consistorie* of *Rome*; where they haue made them-selues perpetuall *Dictators*, which is one of the surest *Fundaments* of the encrease of their *Grandour* now-a-dayes: that *Consistorie* being, as the *Alembicke*, where-in are fyned all the *Counsels*, *Projects*, and *Designes* of *Christendome*, and the *Pope* arrogating to him, power at his pleasure, to excommunicate, and consequentlie depose *Christian Princes*, and to transferre the *Succeſſion* of their *Crowns*, where-of onlie the *Riches* must belong to that *Catholicke King*, as of *England*, and *Ireland*, to *Philip* the second, (by *Pius Quintus*, who did excommunicate *Queene Elizabeth* of *England*) and of *Navarre*, to his *Predecessours*, by the same *Title* of being *Heyre* and *Succeſſour*, to excommunicate *Princes*, keeping still in their owne hand, the raynes of the *Papall Election*, and invading of their *Patrimonies*, as that of *Sicilie*; and being in effect *Popes* them-selues, governing at their will the *Church Rents* thorow-out their *Kingdomes*, exacting a verie great part vniversallie of all, for their owne vse.

A 3. Ob-
servation vp-
on the former
Discourse, is,
the Insidia-
tion of the
Spanish Am-
bition.

The third point of *Observation*, vpon the preceeding *Discourse*, is the *Insidiation*, and *Latent Attempts* of this *Ambition*, by godlesse *Perfidies*, and *Treacherie*, where no *Faith* is kept, nor *Conscience*, nor *Religion*, nor *Humanitie*, nor *Veremunditie*, where *Neighbour-Princes* cannot brooke their lyues, by reason of the excessive *Rewards*, and *Honours* promitted, to trayterous *Executioners* of *Claudeſtine Murthers*. What shall I say of *Enemie Princes*? no, I say of what-so-ever persons, publicke, or private, suspected *Enemies* to their prowde *Tyrannie*, sparing neither *Papist*, nor *Protestant*; *Pope*, nor *Cardinall*; *Bishop*, nor *Priest*, nor nearest *Kinsfolkes*, nor their most faithfull *Counsellors*, or most fortunate *Generals*, if they but once, vpon the lightest *Occasion*, become jealous of them: no, not their owne *Children*, when their blood may bring the smallest accession vnto the strength of that diabolicke *Ambition*, they doe murther, poyson, embotch, and bewitch at their pleasure: So that this same *Philip*, of whom I speake, hee caused to bee made away in his tyme, as *Wryters* haue observed, more than 200 nominable recorded in diuerſe *Histories*, where-of I will remember but seauen, of the most abominable *Paricidies* (I will call them all so) ever heard of, and yet best known

knowne. King *Henrie* the third of *France*, a *Christian Prince*, of equall qualitie with him-selſe, to whome hee was bound by that *Fraternitie*, and by the vnion of one *Fayth*, beſydes ſome degrees of *Blood*; yet it is well knowne, that hee did contriue the death of this King, as truelie, as hee did plot the *League* againſt him. *Pope Sextus* the fiſt, whome hee profeſſed to bee *Head* of the *Church*, and his holie *Father*, becauſe that *Pope* fearing the *Spaniſh Tyrannie*, if his *Conqueſt* of *France* had proved good, hee did fauour the ſaid *Henrie* the third, in his laſt *Diſtreſſes*; *Philip* made him away by *Poyſon*: a thing ſo well vnderſtood, that they haue it for a common ſpeech yet at *Rome*, (which I haue heard with mine eares) That if a *Pope* doe enter without the approbation of *Spaine*, hee will goe the way of *Sextus* the fiſt. Hee did betray, to the *Eyes* of the *World*, *Don Sebeſtian*, King of *Portugall*, his *Couſin*, *Alexander Farnesse*, Duke of *Parma*, his *Kinſ-man*, and *Generall* in *Flanders*, that valiant and renowned *Captaine*, who had done him ſo great *Services*, immediatelie after the miſfortune of his *Armada* ſet out for *England*, 1588, (which hee did impure to the ſlowneſſe of the ſaide Duke), hee fell into a lingering *Difeaſe*, and died by *Poyſon*, miniſtered from *Philip*: the *World* doeth know it. *Don Bartholomeo Carenze*, *Arch-Biſhop* of *Toledo*, who had bene the *Preceptor*, and *Father* of his owne *Youth-head*, as *Seneca* to *Nero*, becauſe hee would not publicklie maintaine his *Title* to the *Crowne* of *Portugall*, hee alſo did diſpatch him. His *Brother*, *Don Iohn de Auſtria*, (whoſe great and ambitious ſpirit hee began to ſuſpect) hee was ſtricken with the *Plague* of *Peſtilence*, immediatelie after the receipt of a *Letter* from *Spaine*, whiſt there was no *Peſt* in the *Countreyes* about, and where-of hee died. But aboue all, that moſt deplorable and nefarious *Paricidie*, publicklie committed, ayowed by himſelſe, authoriſed by the *Church*, the murthering of *Prince Charles*, his owne eldeſt *Sonne*. Hee did price the life of *Don Antonio*, at 100000 *Crownes*, and of *Elizabeth Queene* of *England*, and of the late *Prince* of *Orange*, at as much a piece. Hee was not aſhamed to receiue certaine *Townes* from the *King* of *Moroco*, vpon *Bargaine*, to betray (as hee did) *Don Sebeſtian*, King of *Portugall*, his *Couſin*, nor to render vnto thoſe *Infidels*, *Arzilla*, (which his *Predeceſſours* had noblie conquered) vpon condition, they ſhould

Namelie,
Antonio
Pezzi.

should not furnish in preste to Don Antonio, 200000 Crownes, as they had promised to doe at the Intercession of the saide Queene of England. These are not mine Assertions, but taken and collected from Spanish Wryters.

Of all the fore-sayde Perpetrations, the killing of his Sonne, Prince Charles, being in it selfe most fearfull, and execrable of the whole; it is also most clearlie verified, not onlie by the Histories of Neighbour-Countreyes, as by the French recordes of Majerne, of Matthew of Paris, of Thuanus; but so stood to, by the Church of Rome, that into that deede, they doe place the Triumph, and Glorie of the Pietie of the saide King, advancing his Faith above that of Abraham, who did onlie offer to sacrifice his Sonne, and comparing him to GOD Him-selfe, witnessed by Hieronimus Catena, wryting vpon the life of Popius Quintus, the which Pope, by a publicke Panegyricke, did celebrate the praises of the sayde Philip, for that fact, saying, *E cosa molto notabile, & stupenda ch' el re faceffe sacrificio d'ella carne sua, & del suo sangue a DIO, dicendo: che non come Abrahamo, ma come DIO stesso, Propter salutem Ecclesie, non peperit unico filio*: That is to say, It is a thing most notable, and admirable, that this King did sacrifice vnto GOD, his owne Flesh, and his owne Blood, for nought, like vnto Abraham: but like vnto GOD Him-selfe, for the safetie of the Church, hee would not spare his onlie begotten Sonne. Farther, it is affirmed by the English Wryters, namelie, Sir Francis Hastings, in his Watch-Word to Queene Elizabeth, against the Spanish Insidiation, that the same Philip, did by his Agents, the Count of Fuentes, then Generall in the Low-Countreyes, and Secreatie Ibarra, induce Doctor Lopez, a Iewish Physician, at London, for fiftie thousand Crownes, to poyson Queene Elizabeth: which he him-selfe, vpon his triall, did confesse, and two others, Manoel Lois, and Stephen Ferraires, did depone, and all three suffered Death for it, as the procelle criminall led against them, and yet extant, will verifie.

What shall I say vpon this fearfull kinde of Policie? Ah for pitie! *Quid non mortalia pectora cogit, reguandi dira libido?* What is that so odious, which the loue of domination will not perswade the ambitious heart to perpetrate? The publicke crueltie of the Inquisition on the one part, and the covert Crueltie of Ambushes practi-

practised by the *King*, and his *Iesuites*, on the other part, seeme to bee a chiefe *Misterie* of this *Ambition*, as two *Arch-pillars*, which doe for the time sustent the great *Spheare* of their *Empyre*, and the wicked *Source*, where-fra haue flowed so manie *Chastels*, *Clements*, *Ravillacks*, *Babingtons*, *Fauxes*, *Garnets*, &c. as haue beene *Actors* of the wofull *Assassinates*, *Sorceries*, *Pests*, *Powder Treasons*, *Poysons*, &c. that haue surprysed the lues of so manie anointed *Kings*, and others of lawfull *Authoritie*, and doe still lye in waite for the like *Executions*, against those who are present, or to come heere-after. And heere is a *Case* to bee lamented eternallie, that those *Parricides*, committed now in *Spayne*, after the manner of the *Mabumetane Superstition*; not as *Crymes* to bee repented, but as *Religious Traditions*, and *Deeds* of great *Merite*, when the life of one *Man*, or a few *Men*, if it were of our *Brethren*, or *Children*, are taken; and sacrificed, for preservation of the publicke *Tranquillitie* both of *Church* and *State*, chiefe lie in-great and *Monarchicall Kingdomes*, where *Religion* doeth shoot out, with a growing and flourishinge *Empyre*. Alace! is not this the *Eyre* of *Moloch*, and the sacrificing of our *Children* to those bloodie and savage *Gods*? This is a *Fascination* and stopiditie of the *Mynde* in the highest *Degree*: And heere it is, where that powerfull *Circe* of *Superstition*, hath transformed those *Kings* reallie into *Beastes*, that wittinglie, and willinglie, they haue cast off both *Sence*, and as it were *Shape of Humanitie*; that the greatest *Vlysses* of the *World*, is not able by anie *Oratorie*, to reclaime them. In the meane-time, it is a *Case* that doeth admonish *Neighbour-Princes*, to bee of constant *Pietie*, and *Devotion* towards *GOD*; and their *Domesticke Servants*, to bee vigilant, and studious, for the avoyding of that kinde of claudestine *Dangers*. And, O what great cause wee haue to render thanks to the *MOST HIGH*, for that, that our late *Soveraigne*, of blessed memorie, did escape the *Insidiation*, and bloodie *Knyfe* of such *Butchers*! hee who was the most conspicuous *Marke* whereat they did shoot, and of whom their curious casters of *Horoscopes*, and malignant *Astrologues*, did so often prognosticate, that his ende should not bee peaceable.

Fourthlie, wee are to weigh the *Strength* and *Soliditie*, of this great and growing *Empyre*, to see if wee can ex-

F

plore

Parricide
practised in
Spayne, as in
Turke, by a
religious *Tradition*.

Christian
Princes, to be
a-ware of
Spanish *Treacheries*.

Attyall of
what *VV*weak-
nesse is into
this great
Empyre.

The State
and Councell of
Spayne, not in-
terrupted, or
altered, by
the death of
a King.

Fortitude
of Empyre,
standeth in
Union of Pro-
vinces.

Examples
of dis-vnited
Conquests.

plore, and finde out anie *Weaknesse*, *Breach*, or *Advantage* to bee gained, since they are our *Capitall*, and mightie *Enemies*, of whom it is not likelie, that long wee shall bee freed. Al-be it it be true, that it is not so much governed by the *Sword*, as by *Grave* and *Sage Councell*, which is never a whit diverted from their *Plots*, and *Purposes*, by the death of anie King, where-in standeth, no *Question*, a chiefe point of the *Firmnesse* and *Perpetuitie* thereof. Yet it cannot bee denied, that for abundance of *Money*, for militarie *Discipline*, and for great numbers of good *Souldiours*, (which three bee as the *Nerves*, *Veines*, and grosse *Bodie* of the *Warres*) they too farre exceede their *Neighbours*. Alwayes, for the first, I say, that the light of *Reason* sheweth mee, that the greater *Fortitude*, doeth aye consist in the greater *Vnion*, *Vis vnita fortior*. There is no perfect *Strength*, but in *GOD*, because there is nothing meerlie and simplie *Vniue*, but *GOD*: The *Strength* of *Nature*, dependeth from her *Compaction*, *Vnion*, and *Sympathie* of her well-conjoynd *Members*. This made *Augustus* to abandon and neglect the *Longinque Provinces*, beyond *Caucasus* and *Taurus*, and here in *Great Britane*: by mayntaynance where-of, they did receiue greater damage, than could bee countervailed by anie *Benefit* to bee had there-fra in time of *Peace*: saying, that as there were two *Defaulters*, that made the naturall *Bodie* imperfect; that which was too small, and vnder a proportion naturall, and againe, that which was above, too big, superfluous, and vnwealdie, called by the *Physitions*, *Plethora*, and *Endeiatio*. Even so it was in the *Civill Bodie* of the *State*, and therefore did hee recommend to his *Successor*, the *Limitation* of the *Empyre* vnited and consolidated within the *Marches* of *Euphrates*, *Danubius*, and the *Westerne Ocean*: forbearing to haue more care of the most remote and disioynted *Provinces*, which did no other, but teach the *Discipline* militare, to barbarous *Nations*, who were ignorant of it: Where-vpon sayeth *Tacitus*, *Longa obliuio Britannie etiam in pace, consilium id Augustus vocauit, maxime Tiberius*. *Henrie King of Castile*, who died Anno 1217, without *Children*, having two *Sisters*, of whom the elder had bene married to *Lewes* the eight of *France*, the youngest to *Alphonfus*, King of *Leon* in *Spaine*. The *Castilians*, by publicke *Parliament*, did declare the youngest to the *Crowne* of *Castile*, albeit against their *Law*, yet convenient in

in the nature of things, (sayde they) seeing *Castile* and *Leon*, were *Cosines*, and easilie did incorporate: they had one *Language*, and *Manners* nothing different, where-as *France* was naturallie divided from them by the *Mounts Pirenees*, of diverse *Languages*, and discrepant *Manners*, thinges difficill to bee vnited vnder one *King*. Of *Examples* of this kynde, the *Histories* bee full, of *Princes* and *States*, who stryving to possesse thinges farre removed, and dis-joynd from them, and disconvenient in *Nature*, albeit their *Titles* to them were just, yet after manie yeares enjoying of the with much *Warre* & *Trouble*, they haue bene in end forced to quite them, being thinges altogether improfitable, as the *Englis* of *Aquitane* and *Gnyen*, the *French* of *Naples*, the *Venetians* of *Pisa*, and some *Territories* of *Genua*, the *Germane Emperour* of some *Cities* in *Italie*: of all which they haue nothing this day, but the *Burials* of their *Predecessours*: in which respect, (to returne to the purpose) I may say of the *Spaniard*, that it is not all *Gold*, that glistereth: his great *Empyre* is patched, of thinges dismembred, discommodious, and disconvenient in *Nature*: hee hath *Navarre* divided by the *Pirenees* in part, and naturallie incorporate to the mightie *Kingdome* of *France*: hee hath *Milan* divided by the *Alpes*, *Naples* by both those, and by the *Apeninnes* too, and both but members of the bodie of *Italie*: *Flanders* separated by interjection of *France* and *Switzerland*; the *Judees*, by the great *Ocean*; that if wee shall consider all the mightiest *Monarkes*, wee shall finde none so weake and obnoxious in that behalfe: so farre, that it is more easie for *France*; *England*, *Holland*, and *Deamaike*, to put into *Spaine* 50000 *Souldiours*, than for *Spaine* it selfe, to transport thither from their owne *Provinces* 20000.

Againe, *Kings* are set aboue their *People*, as the *Sunne* aboue the *Earth*, and *Seas*, who draweth vp the *Moistures*, where-with hee doeth partlie feed his owne *Flames*, and partlie converteth them in *Raines*; to refresh the *Seas*, and nowrish the *Earth*: yet it is thought, that hee beholdeth his *Provinces* often-times as *Clouds* without *Raine*; hee draweth nothing from them, but glorious and airie *Titles* of *Ambition*: yea, hee must goe search the *Bellie* of the *Earth*, vnder another *Hemisphere*, to sucke the *Vapours* that must entertaine them: for if it were not by his *Treasures*

The *Spanish* *Provinces*, dis-joined members.

The *Spaniard* draweth nought from his *Provinces*.

tures of the *Indees*, it is judged, that hee were not able to brooke them. The yeare of their last *Pacification* with *Holland*, I did heare into *Brussels*, by some of his entire *Counsellours*, that since the first entrie of those *VVarres*, hee had spende of his proper *Fiances*, about the *Rents* of *Flaunders*, 60 Millions. I did heare about that same tyme, at *Naples* and *Milan*, by those of good intelligence in his *Affaires*, that his whole *Revenues* there were morgadged, and that hee was greatlie indebted aboue; and that hee was often-tymes so scarced of *Moneyes*, that at *Antwerpe*, *Genus*, and other *Bankes*, hee did pay more than thirtie for the hundreth: which *Inconveniences* doe all result from this, that his *Provinces* are not contiguous., nor incorporate.

The commodities of
his *Provinces*.

And yet, it being so, wee are not to vilipende our *Enemies*, no, even those *Provinces* doe bring notable increase to his *Grandour*; they are as the *Heads* or *Hearts* of the *Countreys* where they lye; they are moſt fertile, ſtouriſhing, and rich for themſelves; and vpon extraordinary *Necesſities*, able to advance to him infinite ſummes of *Money*: planted they are, to the full, with industrious *People*: They are the *Seminaries* of his *Milice*, which doe breede vnto him good ſtore of wittie *Counsellours*, ſkilfull *Commanders*, and braue *Souldiours*. And howſoever they yeelde nothing to his *Coffers*, yet the *Vice-royes* and *Governours* ſent thither, (who commonlie are of his neareſt *Parentage*) they doe loade themſelves with *Riches*, by the *Mechanick* *Tyrannies* that they are permitted to exerciſe: and at the ende of their three yeares, which is the period of their *Reigne*, they doe returne to *Spaine*, as clogged *Bees*, with *Honey* to their *Hyves*: which I confeſſe to bee of as great importance and profite to him, as if thoſe did come directlie to his owne *Coffers*; for why? a great *Monarch* hath not ſo good a *Treasure*, as traſſicable *Countreys*, and *Subjects* vertuous, and full of *Wealth*: for then doe *Moneys* abound, and *People* doe ſerue their *Prince* in *Offices* of *Peace*, or *Warre*, with contentment and ſplendor both. But if an avaritious *Prince* doe ſtudie to collect and amaffe *Riches* to lay in ſtore, by too much preſſing of his *Subjects*, then they are diſcourage from their *Trades*, the *Fruites* whereof they are not ſuffered to enjoy, *Virtue* decayeth, that ſhould enricht

What is
the greateſt
Treasure of a
Prince.

enrich the Countrey, and the cowrage of Men fayleth, when time of *Warre* doeth come: So that the best *Politickes* that haue beene, holde, that the *Riches* of mightie *Kings*, are not so much to bee esteemed, by their *Ordinarie Rents*, as by the *Extraordinarie Meanes* they haue to lift *Moneyes* vpon great necessitie: of the which *Meanes*, that *Prince* doeth robbe him-selfe, who maketh his *Subiects* poore, to fill his *Coffers*. And they doe thinke, that as rich was *Lewes* the twelfth of *France*, whose yearlie *Rent* did not exceede one *Million*, and an halfe, as *Francis* the first, vnder whom it arriued at three; or *Henrie* the second, who doubled that, or yet the third, who did multiplie it to ten *Millions*. Those *Provinces* of *Flaunders*, being courtcouer ruled by *Charles* the first, and by his Sonne *Philip*, with more moderation, after the returne of the *Duke de Alva*, they are found in the *Histories* to haue advanced willinglie to those two *Kings*, in the space of nine Yeares, twentie-three *Millions* of *Crownes*, which made them to bee called the *Northerne Indies* of the saide *Empyre*; and which they could not possiblie haue done, if hee had lifted grosse yearlie *Rents* from them. So that the *Prince*, who doeth thus tender his *People*, is saide to haue his *Treasures* more sure in the custodie of his *Subiects*, than if they were collected to his *Coffers*.

For as they wryte, hardlie can *Treasures* bee saved in the hands of *Princes*, even in tyme of *Peace*, by reason of so manie occasions as they embrace to disperse them, to the splendor of their *Courts*, their bountie to their *Favorites*, publicke and popular shewes, employment of *Ambassadors* vpon light causes, which perhaps had not beene taken notice of, if the *Coffers* had beene emptie, and such like: or it may bee (say they) that abundance of present *Moneyes* doeth a-wake *Ambition* and *Pryde*, more than is expedient for their *Prosperitie*, and quiet of their *People*. And it is even a difficill thing of it selfe, to keepe things that are much desired, and of manie, namely, hard to great *Kings*, vpon whose bountie so manie greedie and importunate *Suters* doe depende and hing; *Difficilis magni custodia census*. Or if a temperate and prudent *Prince*, can saue them from all these, and leaue them to his *Successeur*, yet seldome doe we find in the *Stories*, that they haue bene con-

Inconuenientes following vpon the being of *Treasures* in the hands of *Princes*.

Treasures
collected by
great *Kings*,
most often un-
happily spent.

Publicke
Charitie of
Augustus.

verted to anie happie vse. *Tiberius* the Emperour, left behind him 67 Millions, and his Successour devoured them in one yeare. *Domitian*, and *Antonius Caracalla*, did consume at their pleasures and ryot, the Treasures of *Vespasian*, and of *Septimius Severus*. *Cyrus* left 50 Millions of golden Crownes: his Enemie did carrie them: *Darius* left 80 Millions: *Alexander* the Great, did spend them. *Sardanapalus* left 40 to his Enemies. Pope *Iohn* the 22, did leaue 33 Millions to the avarice of his Successours, Nephewes, and Favorites: *Stephen*, King of *Bosna*, had his Skinne fleede from his Bodie, by *Mabomet* the second, because hee did not employ his Treasures, to the safetie of him-selfe. *David* (as wee finde, 1. Chron. last Chap.) left behinde him 120 Millions, (which was the greatest Treasure ever heard of) not to the arbitrement or appetites of his Successour, but by the speciall appointment of GOD, to the building of the Temple. Farther, wee may draw an Argument from an article of the Law of GOD, *Deut.* 17, Where Kings are forbidden to multiplie Silver and Gold to themselves, either for taking away the occasions of Aggravations and Imposts on Subjects, or of excessiue Prodigalitie of their Courts, or Pryde of moving vnjust and vnlawfull Warres, or to invite them to employ the superplus of their yearlie Rents, to present workes of Pietie, or Charitie, or advancement of the Common-wealth, one way or other. *Augustus* did furnish great summes of Money to the People, without Interesse, sayeth *Suetonius*: Quoties ex damnatorum bonis pecunia superflueret, usum ejus gratuitum iis qui cavere in duplum possent indulsit: to those of meane and sober estate, who were able to set Cautioners for the double of the principall. And of the Emperour *Alexander Severus*, sayeth *Lampridius*, *Fenus publicum trientarium exercuit, & pauperibus plerisque sine usuris pecunias dedit ad agros emendos, reddendas paulatim de fructibus*: that is, foure for the 100, to those of middle & reasonable estate, and to the Poore, without Interesse. And of *Antoninus Pius*, *Lulius Capitolinus* doth affirme the same. So that it hath bene thought by manie, that Treasures reserved in the handes of Priests, bee but like Cisterns, and reserues of Water, which may be soone exhausted, by daylie taking from them, because they haue no Fountaine: and againe, that the same being in the hands of the People, exposed to daylie Exchange and Traffique, is like vnto a running

running River, whose source cannot bee dried vp. As Cornes doe not yeelde encrease that are locked in Grnells; but the seede disperfed through the ground, is the thing that doeth multiplye; so are the Moneyes disperfed in popular Trades, onelie fruitfull.

Neither doe I alleadge anie of these, as if Kings, and special-
lie great ones, must not haue Royall and Magnifick Rents: for
it is not possible for vs, who bee private Subiects, to know how
manie necessaric occasions doe daylie occurre to them, of great
and vast Expenses; neither must wee bee curious for that part.
That Princes are to liue with that Pompe and Dignitie, which is
requisite to conserue Majestie, that wee doe know and see:
That they must bee at hudge Charges, by sending out, and ac-
cepting in of Ambassadors, that wee also see: That they must
giue Pensions and Fees to Counsellours, Statesmen, Noble-men, Cap-
taines, and serviceable Gentle-men, that wee see: Lyke-wise,
the exorbitant debursment vvhich is in Warre. But vvhath
seeret Bountie must bee bestowed through the Worlde, a-
mongst sure Friendes, in the Courttes of other Princes, by which
kynd of practising they doe often-times best assure their Affaires,
when all men thinke them in greatest perill: that, and manie
such, wee doe not know, neither must wee enquire: but when
after their death, the Histories of their lyues come to bee deuul-
gate, then wee finde and reade, what these policies, of having
lacent Friends abroad, haue imported to the greatest Kings. Doe
not wee reade of King Francis the first, that to Almanes, Italians,
English, Spanish, Switzers, he payed during all his life-time, great
yearelie Pensions, vnknowne to the world for the tyme? And of
Lewes the eleventh, who was a sort (I may say) of Sorcerer, or En-
chanter, in that kynd of subtiltie, to make mercinarie the Counsels
of Neighbour-Princes: so farre, that there was none of them free
from his corruption: by which doing, hee did render himsele
a Miracle to the World, for dexteritie of wit, to dissolue the
strongest Leagues of his Euemies, without the drawing of a Sword:
hee did pay by publicke paction to King Edward the fourth of
England, 50000 Crownes yearelie; but with-all, seeretlie to his
Counsellours, and Domestickes, 17000, also yearelie; which (sayeth
the Wryter of the Historie) was the truest Meanes of the two,

Princes haue
manie occa-
sions, not
knowne to
Subiectes, of
necessarie de-
bursments.

Oblations
of Money an-
cientlie made
to Princes.

First Impost
of the Salt in
France, a gra-
tuitie tempo-
rall, but tur-
ned to be an-
nuall.

Another
Weaknesse of
Spaine, to bee
feared of all.

for the continuance of that *Pacification*. In consideration of these necessarie and weightie *Charges*, ancientlie *Subjects* were wont to giue freelie to their *Princes*, and frequentlie a *Portion* of *Money*, that they called *Oblations*. *Augustus* did leaue behinde him in *Testament*, eleven *Millions*, to bee distributed amongst the *People* of *Rome*: where-into hee did subjoyne this *Testimonie* of the mutuall benevolence of the *Romanes* towards him, saying, that with-in few yeares preceeding his death, hee had gotten of voluntarie *Donatiues*, to the auaile of 35000 golden *Crownes*. But now-a-dayes, *Subjects* haue forborne these voluntarie *Gratuities* in time of publicke indigence to their *Princes*, by reason that some avaricious *Kings* haue preasted to convert, the same to an annuall and ordinarie *Quetie*, as *Philip le Long* of *France*, ha-ving in his necessities granted by his *Subjects* the first impost vpon the *Salt*, of foure *Denieres* on the pound; with this *Condition*, to stand but vntill his *Debts* were defrayed. Yet *Philip de Valois* there-after, did incorporate the same to the perpetuall *Domaine* of the *Crowne*, saying, that there could not bee a more competent thing to come vnder *Tollage*, than *Salt*, where-of all sort of *People*, poore and ritch, young and olde, had the necessarie and daylie vse. Or as *King Philip* the second, (of whom I haue spoken) having of before annexed to the *Crowne Patrimoine*, the third part of the *Ecclesiasticall Rents*; yet for the support of the *Warres*, where-with hee was greatlie charged, had granted to him by the *Prelates*, a certaine summe of *Money* also of the two-part, which they called *Subsidie*, on condition to stand but some few yeares: hee also did perpetuate the same to the *Crowne*.

But to returne to the purpose of *Cases of Weaknesse* to bee found into the *Empyre* of *Spaine*, wee cannot thinke, but, to bee feared of all, and hated of the greatest part, is a *Weaknesse*, if it were of the mightiest that ever haue beene: *Pessimus custos diuturnitatis metus*, sayeth the great *Statesman Cicero*, That Feare can never make diuturnitie of Greatnesse. And all men know it to bee true, that the *Spanyard* is feared of all: I proue it shortlie, by the *Church* of *Rome*, (the *Iesuites* excepted) hee is feared vniuersallie, to whom hee is most nearlie linked of anie forraigne *Amities*: Ergo, much more by anie other *Neighbour-Prince*,

or State, the truth of mine *Antecedent*, is showed by two famous and infallible *Testimonies*; one of the *Historie* of the *Counsell* of *Trent*, where a *Man* shall clearlie see, how this *Fear* did make the *Sea Apostolicke*, directlie to oppose the *Grundour* of *Charles* the first, where-of I haue alreadye discoursed. For the second, I take mee to *Cardinall Baronio*, the most learned and most sincere, that hath beene amongst them in these late *Ages*, in his *Treatise* written against the *Spanish vsurpation* of the *Kingdome* of *Sicile*, where hee wryteth thus of *Philip* the second, in whole dayes hee lived, in one place, *Sub vocabulo* (inquit) *Monarchie*, prater unum *Monarcham*, quod unum visibile caput *Ecclesie* est cognitum, aliud in *Monarchia Sicilia* obortum, pro monstro ostento caput *Ecclesie*: that is to say, *Aboute one Monarch* over *Sicilia*, who is the onlie one visible head of the *Church*, having right vnto it, there is risen an other monstrous head and *Monarch* of the same. And in another place there-after, *Ista sunt que manus audax, ad sacrilegium promptu, abstulit, a recitato Papae diplomate*: Those things haue that bad and bolde hand, readie to sacrilege rest from the *Papall Title*. This *Cardinall* had an offer of the *Papall Diademe*, made him from *Philip* the second, if hee would call in this opinion; but did refuse it, preferring his *Conscience* to whatsoever *Palinodie*. Next, vnto the *Pope*, the nearest Neighbour allyed to him, is the *French King*, his Brother in Law, of whose daylie *Fears*, and *lealousies* of the *Spanish Ambition*, I were ydle to treat heere, it being so well remarked of the *World*.

Since it is so with his most entire *Confederates*, I neede not, neither I hope to call it in question, whether the other *Potentates*, and *States* of *Christendome*, doe much more feare him. Therefore, leaving those, I come to try what probable is the disposition of his owne *People* towards him, *Portugall* is of all his thinges in *Spaine*, of greatest importance, betwixt whom and the *Castilians*, there hath beene from all *Antiquitie*, not onlie *Neighbour Emulation*, but inveterate malice, and as it were, a fundamentall and naturall *Antipathie* of myndes and manners, as their owne *Histories* doe confesse. The heate where-of, no doubt, must bee greatlie increased by this *Castilian Tyrannie*, so latelie and vnlawfulie throwne vpon them. There bee yet manie alieue there, who did spende their *Blood*, to haue with-

G

stood

*Cardinall Baronio, against
This is the second of Spaine.*

*The Portugals doe hate
the Castilians,*

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The origi-
ne of the
Portugals, and
Castilians.

stood that *Castilian* pryde. It is an ordinarie speach of the *Portugals*, to say, That the *Castilians* bee worse than the *Moors*, who did first inhabite *Castile*. The *Portugals* are sayde to bee defended of the *Gaules*, their language approaching vnto the *Latine*. The *Castilians* againe of the *Vandales*, *Iewes*, and *Moors*, their accent annearing to the *Morasque*; where-of it is saide, that the *Castilians* being amongst the *Turkes*, are easilie induced to deny the *Christian Faith*. And in this point appeareth to bee a noteable *Weaknesse* of that *Empyre*: *Portugall* accoasting to the *Sea*, so opportune and commodious for great *Naves*, the *People* manie, and malicious against their *Conquerers*, and having their *Sores* yet open and quicke.

The whole
Nobilitie of
Spaine, doe
hate their
Prince his
greatnesse, &
why they
doe so.

It is noe so
easie for our
Noble men to
rebell now as
before our
Conjunction
with England.

To come to their other *Subjett*s, wee heare that the *Arragonees* haue their *Myndes* in like sort wounded, with the remembrance of the late *Conquest* made of them, and to speake generally, of all the *Nobilitie* of *Spayne*; yea, even of those of *Castile* it selfe. It hath beene ever so, that as *Thiues* haue beene studious to provide *Backe-Doores*, so great *Noble-men* vnder *Kings*, in all *Ages* haue wished, that some adjacent *Prince* might bee in *Termes* of *Emulation* with their *Master*, to whose protection they might haue recourse, in *Case* at anie time they should happen to fall vnder their *Masters* wrath, by their *Ambitious* and insolent carriage: things familiar enough to potent *Subjett*s in everie *Country*. Now *Spaine*, being as it is at this day, conjoynd vnder one *Crowne*, in manner of an *Yland*, where-fra the *Princes* and *Lords* there-of, cannot easilie with-draw them-selues in such a *Case*, they are by that meanes brought vnder greater *Fears*, *Slaverie*, and *Subjection*. When there were severall *Kingdomes* in *Navarre*, *Arrogo*, and *Portugall*, the *Castilian Nobles* vpon anedistractiō, or variance with their *King*, did finde easie retract and protection, with some of these *Neighbour-Princes*, perhaps with more *Honour*, and *Preferments* than at home, by reason of *Neighbour Jealousies* and *Contention*, the examples where-of, are most frequent in anie *Historie*: as in our owne, wee finde, that before the vnion of *Great Britaine*, it was more easie and secure for *Scottish Noble-men*, to offende their *Princes*, and leape out from their obedience, having so neare a *Sanctuarie*, in the *Hospitalitie* and *Armes* of *England*, by reason of *Neigh-*

bony

by our Distractions, than it is now, when their nearest refuge should be Spain, or Flanders. And as ancientlie that advantage did often awake the Pryde of our great Men, and give way to Rebellion, against their Kings: So the solide Incorporation that now is, hath put a Bridle into the Teeth of that kinde of Ambition, that no stirre can bee heere to trouble a King, vnlesse it were, by generall revolt of the whole Countrey, or receiving of Forraigne Armes with-in our Bowels, and joyning with them. And as the supposed prowde and tyrannous Government of Spaine, is thought to enstrange the Hearts of their Nobilitie from their King, and to make them more practizable to rebellions, if they should see the occasion faire; so there is no doubt, but dure and rigorous Government, should even in this Kingdome, or anie other else, produce the like Consequents. Al-ways, the Nobilitie of Spaine, at this day, doeth want this Sentinelle of Refuge, that the skurviest Marshall is able to arrest the greatest of them: and now with much griefe they doe resent the effectes of that, which was prognosticated vnto them, when King Charles the first began to extend the Wings of his Domination; for the which cause they did show themselves notably displeased with the conjunction of Portugall, as Don Francisco de Iuara, a noble man of Castile, being Ambassadour at Paris, during the League, Anno 1579, hearing by a French Gentle-man; nowlie come from Africke, that the Moores were in feare, having intelligence that King Philip did put together great Forces, for to conquer them, vnder pretext to revenge the slaughter of Don Sebastian, King of Portugall. (for so did Philip make the world helieve, when hee did conveane his Armies against Portugall.) But the saide Francis did answer this Gentle-man, laying, It is well, that the Moores bee in feare, but it is better that your Maister, the King of France vnderstand the intention of that Armie, to bee against Portugall; which if hee doe conquer, your Maister, and the Pope, and all the Princes of Europe may lay comt, by length of time, to bee his Tributaries. Which speach doeth well enough demonstrate the averse-ness of the Spanish Nobilitie, from the fearfull Greatnesse of his Emperie. The State Bedesestrike indeede doeth more affect him, yet I haue tolde you, that hee doeth skumme the Fat of their Fat: but of this weaknesse, which wee gather, of discon-

A cleare
Testimonie
there of.

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cented humours of their Nobilitie, there is no advantage to be gained by secret Practises, because of the terrour of the Inquisition. His Jesuites, and perfidious Ambassadors, get libertie with other Princes, to traffique & to traytor at their pleasure; whereof wee haue late experiences to our owne Coastes, but none dare adventure that kinde of doing in Spayne. Alwayes, out of those it may bee surelie enough presumed of the Nobilitie, (namelie, of their late Conquests of Spaine) that when they should see a puissant Enemy amongst them, the Fyre of their indignation should breake forth so much more violentlie, by how much it hath bene long & masterfullie suppressed amongst the Ashes of their Seruitude, sayeth Scip. African. in that Oration to the Senate, for sending of Forces in Africke, during Hanniballes being in Italie, *Non speraverat Hanniball fore, ut tot populi in Italia ad se deficerent, post Cammensem dedem; quanto minus quicquam in Africa firmum: as stabile sit Carthaginensibus, infidis sotiis, gravibus dominis?* Hanniball did not looke for so great revolting of People with-in Italie, from the honest and generous Romanes, after his victorie at Cannas: how much lesse can things bee firme and sure in Africke, to the Carthaginians, a Nation treacherous, and vntrustie to their Associates, and tyrannous to their Subjects? which Saying howe properlie it may bee applyed to the present Purpose, anie man doeth see it.

Next, it is thought, that there bee small store of Armes in Spaine, the numbers of Cities and People considered; partly because they goe for the furnishing of his Warres abroad, and partly because it is not thought expedient by his Counsell, that Multitudes but latelie conquered, whose Myndes are yet suspected, should bee armed at their pleasure: remembering well vvhath had almost befallen KING PHILIP the third; if the Moores, called *Novos Christianos*, (vvhho then had a neare Designe agaynst him) had not bene suddenlie disarmed, and cast forth of the Countrey.

Moreover, the prowde and tyrannous nature of the Spaniard, is no small point of Weaknesse: for why? the LORD GOD doeth humble the Prowde, and punish the Oppressour. *Tollantur in altum ut lapsum graviora cadant.* I doe not onelie

speake

A Vvweaknesse supposed in Spaine, for want of Armes, and how it is so.

Their natural Prowde, a great Vvweaknesse.

speake of that dominant and *Monarchicall Pryde*, mayntayned
 by so manie *Cruelties*, *Perfidies*, and *Impieties* fore-saide; but vni-
 versallie of the verie vulgar pryde, chiefelie of the *Castilians*.
 Even as the fumes of strong *Wyne*, doe inebriate, and make
 giddie the *Braines* of *Man*, transporting them from the cen-
 tre of their place; so doeth *Pryde* blynde and confuse the
Understanding: (and as seldome *Prudence* doeth accompanie
Youth-head) Even so is *Wisdom*e ratelie conjoynd with too
 much *Prosperitie*. Neither shall it bee out of purpose to speake
 a few wordes of the *Spanish Nature* in generall. They are
 extreamelie melancholious, which everie jot of their carriage
 doeth verifie, their graue *Apparell*, their sober *Dyet*, their
Daucing, their *Musicks*, their hunting of *Buls*; their personall
March, their austere *Physnomie*, obscure *Colour*, vnpopular
 presentation; where-of everie thing is disgustfull to *Mrs.* of
 other *Nations*. *Melancholie* is a tenacious and viscous hu-
 mor, where-from proceedeth their slowe and lingering *De-*
liberations, the longloynesse of their *Actions*, their constant
Prosecution of their *Enterpryses*, their obstinate adhering to
 auncient *Customes*, abhorring imitation of *Forraigne Man-*
ners, their *Superstition* in *Religion*, their silence from *Dis-*
course, and reservednesse from *Conversation*; which indeede
 doe make them, being contemplatiue, more capable of solide
Knowledge. They goe heere and there, through *Neighbour-*
Countreys, but never procure familiaritie of friendship with
 anie *Man*: yea, there is small interchange of *Kindnesse* or
Courtesie amongst them-selues, because, attour beeing thus
 concentricke and contracted with-in them-selues, they doe
 make profession of *Punctualitie*, which is contrarie to *Friend-*
ship, that in its owne nature is open and communicable,
 liberall of *Discourse* and *Complements*, and of steadable *Actions*,
 thinges opposed to those who stand vpon pointes, mea-
 sure their *Paces*, and number their *Wordes*, fearing to perill
 their *Reputation* for a *Syllabe* more or lesse; as if they durst
 not adventure to goe without the *Confines* of their *Melan-*
cholie: where-as by anie experience, one would thinke, that
Punctualitie is not onelie *Enemie* to *Friendship*, but contrarie
 to great *Actions*, because what convenience can bee betwixt

Vile Def-
 cription of
 the *Spanish*
 Humour.

The *Spanish*
Punctualitie
 approacheth
 to *Nollitie*.

Description
 of *Punctualitie*.

A quicke
observation,
for Politicallie.

The Navar-
rois doe hate
the Spanyard.

And the
French too.

The Fryde
of Spayne, to
bee opposed
by VVarrre.

Greatnesse, and that which is small: a point (as everie Man knoweth) doeth verie nearely approach to nothing, and *Finalitie*, to *Nullitie*. Therefore is it, that hee who standeth vpon points in *Businesse*, often-times attaineth nothing, which, men say, was the chiefe reason of their bad *Successes* against *England*, and *Algiers*, where the *Designes* of their *Enterpryses* were founded vpon such *Subtilties*, *Moments*, and points of time, as was not possible for anie *Generall* to obserue, except him who could controll *Tyme*, and make the *Sunne* fixed, as to *Ishua*, or retrograde, as it was vnto *Ezechias*.

Lastlie, to come without the *Confines* of *Spaine*, to consider what trust they haue with their next *Neighboures*, if men of experience should enter to dispute, on what side it were most advantageous for *Enemie-Forces* to enter vpon *Spaine*, one might say, that even *Navarre* were not vnfit, al-be-it it bee vnlawfullie possessed by them, yet those are the naturall *Subjects* of the *French King*, and there should bee found at this day, the *Grand-Children* of them who did lose their *Lynes* and *Goods* in the service of his *Predecessours*, against the tyrannie of *Spaine*, and who them-selues would vnder-goe willinglie the like, to haue him restored to bee their *King*. Adjacent to *Navarre*, are the *Countreys* of *France*, whose bravest *Men* doe even now carrie into their *Faces*, the honourable *Seat*, and *Marks* of the bloodie *Woundes* which they did couragiously sustaine, when the *Spanyard* did employ all his *Forces* to extinguish the glorie of that *Nation*. Wee neede goe no farther, for if wee should travell to the *Worlds* ende, wee shall never arryue there, where they are not either feared, or hated, or both.

Now, since so it is, that this *Catholicke Ambition* aimeth over all, everie Man seeth that it doeth require a strong *Opposition*, the *Meanes* where-of, and easiest *Possibilities*, is not an vnfit *Contemplation* for vs of this *Isle*, who for the present seeme to bee most threatned by the same. It cannot bee opposed, but by *Warres*; and these are not to bee wished. Al-be-it *GOD* and *Nature* haue their good endes in *Warres*, as *GOD* to purge the *Sinnes* where-with a *Land* is defiled, and chiefly of the *Gentils*, by *Fryde*, *Oppression*, and *Lust*; and *Nature* againe, to cut, as it were, and crop the over-growth of the *Civill State*, when

People

People doe multiplie aboue the proportiō of the Countreys means; yet wee are not to desire *Warres*, but rather with the sending out of *Multitudes* to Neighbour-*Warres*; or by transportation of *Colonies*, where wee can finde anie possibilitie to plant them; vvhich is the most laudable and lawfull *Meanes* of the two, for the disburdening of populous Countreys; because *Warres* are never without too much *Crueltie*, and effusion of innocent *Blood*: yea, even where the *Pretences*, and *Claymes* of *Princes* and *States* seeme to bee most iust, the grosse of their *Armies* are brought to the *Shambles*, and innocentlie murdered; at least, they are guiltlesse of the *Ambition* which did moue the *Warre*, al-be-it it pleased *GOD* to punish them that way, for other *Sinnes*, and to purge the *Land* there-from: But by transportation of *Colonies*, *GOD* did people the *Earth*, as the sacred *Historie* sheweth: *Nature* doeth the same; for are wee not all of this Occidentall *World* descended of the *Trojan*, *Egyptian*, or other *Forraigne* Colonies? *Nature* hath imprinted this *Politicke* *Instinct* into *Beastes*: when the *Eagle* hath taught her young ones to flye, and catch their *Prey*, shee doeth no more admit them to her *Nest*, but dryveth them away: and if shee finde anie one layse, and vnwilling to labour for it selfe, shee killeth it. The *Bees* constraine their brood, when they once can flie abroad, to seeke new *Habitations*. All well-governed *States* haue followed the same, there being no surer *Rule* in *Polisie*, than the imitation of *Nature*, which things I neede not heere to discourse, being of daylie practise in the *World*, so notorious in *Histories*, and latelie so well set downe, by a vertuous and worthie Gentle-man of our Countrey, Sir *William Alexander*, now *Secretarie* for *Scotland*, in his *Treatise* for *Plantation* of *Nova Scotia*, of which *Enterpryze*, and of all such like, I must say thus farre, that they are not onlie vertuous, and noble, but in a degree heroicke, aboue ordinarie *Vertue*, and *Nobilitie*; and for this *Affertion*, I giue my reason thus; *GOD* did frame the *World* to the ende, that by length of time it might bee peopled, and that no corner there-of might bee emptie of holie *Altars*, *Priests*, and *People*, to celebrate His *Worship*: So that hee that putteth his *Handes* to such *Workes*, for plantation of *Countreys* disinhabited or deserted, hee doeth second the first *Intentions* of *GOD* toward the *World*, and doth

Colonies.

Plantation
of Nova Scotia.

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puiſſe the courſe of *Nature*, ſo farre as in him lyeth, to her de-
 ſtinate perfection: and al-be-it this braue *Enterpryze* of the
 fore-ſaide Gentle-man, bee ſome-what with-ſtood, by that vn-
 luckie *Genius* of our *Nation*, ever eſteemed to bee averſe from
 ſuch publicke *Vertues*, witneſſed by manie particulars in our
 Dayes; namelie, by the bad ſucceſſe of the late *Tren Works*, long
 gone about by inexhauſtable paines of another great ſpirit
 amongſt vs; and falling in the ende, for want of concurrence:
 Not-the-leſſe, let not *Vertue* want her due, to bee honoured of
 Men, *Sat magnum eſt voluiſſe magna*: and ſeeing no *Nation* hath
 greater cauſe than wee, to try the *Fortune* of *Transplantation*, let
 vs bee a little aſhamed to bee ſo contrarie to this *Deſigne* of *No-
 va Scotia*, that wee doe not onelie reſuſe to embarke our ſelues
 into it, but wee ſeeme to haue an heart-ſore, that *His Maieſtie*
 ſhould conferre the marks of *Honour* on ſuch as doe joyne there-
 vnto; while as wee cannot deny him, to haue the more high
 and noble *Mynde*, who doeth it, than hee who reſuſeth, by as
 farre as *Hope* is more heroicke than *Deſpave*. *Rome* was not buil-
 ded in one day, and manie glorious works haue bene founded
 vpon doubtfull and difficill beginnings: although manie of vs
 doe holde it an ydle *Projeſt*, yet vnderſtanding Men haue ſcene
 and contemplate the *Countrey*, who intende to returne and re-
 maine there-in, certaine, it is more ydle, and more vnreuerend
 with-all, to thinke, that *G O D* hath placed a *Region* vnder a
 degre ſo temperate, which hee will not ſuffer to bee peopled
 by tyme. Al-be-it Men haue often builded *Houſes*, and never
 dwelt into them, much leſſe haue plenished them; it is not ſo
 with *G O D*, whoſe endes are infallible. For my part, I doe
 holde, that that inſearchable *Wiſdome* hath framed no part of
 this whole *Globe*, which is not capable of *Man*, and ſufficient for
 the mayntaynance of his *Lyfe*.

Incommo-
 dities, and
 Evils follo-
 wing on
VVarre.

But as touching the nature and condition of *Warre*, ſuch
 are the *Diſtreſſes* that come by *Warres*, that even the beſt *Fortunes*
 of the *Victors* doe ſeldome contrapoyſe them: *In pace cauſas &
 merita ſpectari, ubi bellum ingruat innocentes ac impios juxta cadere*,
 ſayerth one. What *Warre* was there ever in the *World*, which was
 not damnable, for deſolation of *Cities*, exterminion of noble
Houſes, ſpoyle of poore *People*, rape of *Women*, violation of *Chur-*
ches

ches, and of *Holie Things* : And happie is that *Warriour*, whose *Sword* hath not beene defiled with *Christian Blood*. *Augustus*, that mightie *Emperour*, did abhorre *Warre*, and adore *Peace* : his *Successour Tiberius*, did arrogate to him, as the greatest of all his *Glories*, when hee had pacified anie *Tumult*, rather by practising, than by *Warre*. The *Emperour Adrian*, did compare *Peace* to *Argent Content*, and his *Forces* were most strong, and when hee could quyet his bordering *Nations* vvith peaceable wayes : *jababat palam* (sayeth *Aurelius Victor*) *plus se ocio adeptum quam armis ceteros* : hee bragged openlie, that hee had done more in *Peace*, and *Quietnesse*, than his *Neighbours* had by *Armes*.

I know farther, that when *GOD* hath brought a *State* to a sort of *Maturitie*, and *Perfection*, that it is, as compacted and limited naturallie ; as presentlie is this *Monarchie* of *GREAT BRITANE*, consolidate vvith-in it selfe, and confyned vvith-in the *Ocean*, that then it is good, to feare the instabilitie of things. And seeing what-so-ever thing is vvnder the *Moone*, yea, the *Moone* it selfe, is subject to ordinarie changes ; It must bee an heroicke, and more than an humane, yea, a divine worke, the mayntayning of great *Kingdomes* to great length of tyme : and this is not done, but by a prudent warinellse and moderation, when *States* are once come to a maturity for reasonable greatnesse, or for *Antiquitie*, as this *Kingdome* (I say againe) of *Great Britane*. It is written of *Scipio*, that when hee had ruined *Carthage*, and destroyed *Numantia*, the two *Competitors*, and *Emulators* of *Rome*, then hee did not so much vvith the farther increase, as the continuation of the *Romane State* : So farre, that beeing himselfe *Censor* a whyle thereafter, and making the *Lustrum*, at the publike Sacrifice, the *Master* of their religious Ceremonies, according to their forme, hee prayed for the daylie growing of their *Empyre*. *Scipio* did correct and change the *Style* of that *Invocation* : *Satis inquit bone ac magna sunt res Romanae, itaque Deor. precor vt eas perpetuo incolumes servent, ac protinus in publicis tabulis ad hunc modum carmen emendari voluit*, sayth the *Historie* : Hee would haue the *Gods* so be invocated only for the continuation of the *Empyre*, because it was already great enough : and hee would haue that *Phrase* of *Prayer* to remaine

H

there-

When a
Kingdome is
in perfection,
then bee a-
ware of
vvarrs.

Great Bri-
tane already
a perfect Mo-
narchie.

Wisdomes,
and Moderation
of *Scipio*
Afric.

Forraigne
Ambition
fruitlesse for
our Princes.

The defini-
tion of a just
Warre.

Our Warre
against Spain
just, in three
maine re-
spectes.

there-after in the Bookes publike of their Priests: In which case, I say, it were madnesse for vs of this Ile to cry for VVarre; out of Pryde, or for extention of Emphyre. The mightiest Kings of England (as I have before touched) did finde their Forraigne Ambition but troubleisome and fruitlesse, that after the possession of manie Ages, they were contented to quyte the things that they and their Predecessours had lawfullie, justlie, and long brooked in France.

But now it is one thing to wish VVarre, and another thing to embrace tymonslie a most necessarie and inevitable VVarre, *Omne bellum necessarium est justum*, said that Captaine of the Volsques, in Livins, when the Romanes had determined to conquer his Countrey. And no Man can deny it, that VVarre which is necessarie, is just; because wee defyne necessarie, that which can bee no other-wyse. The Volsques behooved to quyte their Countreyes Libertie, or fight with the Romanes. Againie, that VVarre which is mooved to procure Peace, and is defensue, it is a just VVarre: GOD and Nature doe warrand that. So, I say, for ought I see, wee are to embrace a VVarre most just in all these three Respectes; and I show it by this Argument: To doe that which may stop the comming against our Countrey, a mightie Enemy, whose designe to conquer vs is hereditarie to him; it is both necessarie, defensue, and tendeth to purchase Peace: But to make VVarre to such an Enemy, within some part of his owne Dominions, is to impeach and stop his comming: Ergo, the mooving of VVarre against him, is just, defensue, and tendeth to procure Peace. The Major of this Syllogisme is so cleare, that it needeth no probation; the light of Reason doeth show it. The Minor is verified by the ordinarie experience of all Ages gone, and Histories bee full of Examples of the same, where-of I will alleadge, for Brevities cause, but three or fouré, of the most famous, and most frequentlie cited by everie Man, vpon this kynde of Theme: The noble Iland of Sicilia, seated betwixt Rome and Carthage, (the two mightie Emulators for the Emphyre of the VWorld) was long stryven for, and often-times assaulted by them both, as a thing that would downe-swey the Ballance of their Emulation, and draw after it vniversalitie of Dominion. Amongst others, Agathocles, King thereof, being hardlie be-
siedged

siedged with in his Town of Syracuse, by the Carthaginians, hee did closelie convoy him selfe forth, and went with an Armie into Africke: by meanes where-of, they were forced to lift the Siege, and turne home for defence of their owne Countrey. Which exploit Scipio Afric. did object in these termes to Fabius Maximus, who went about in the Senate, to hinder the sending of an Armie with Scipio against Carthage, during Hanniball his being in Italie: *Car ergo Agathocles Syrac. regem cum Sicilia punico bello vexaretur, transgressum in hanc eandem Africam aversiss. eo bellum, vnde venerat, non refert.* Thereafter the Romans perceiving that Amilcar, the Father of Hanniball, was likelie to adjoyne Sicile to Carthage: therefore, to prevent that a conquering People should not spreade over their Armes to Italie, they resolved to make Warre with them in Sicile it selfe. From the same ground, the Carthaginians, after the falling of Sicile, into the hands of the Romans, fearing lyke-wyse their coming into Africke, they did sende Hanniball, with strong Forces into Italie, to keepe them at home: where-of sayeth the same Scipio, in the same place, and to the same purpose, *Sed quid veteribus ex-terniss. exemplis opus est majus presensque ultimum esse exemplum quam Hanniball potest.* From the same ground, yet the Romans, by sending of Scipio to make Warre in Africke, made Hanniball constrainedlie to bee called out of Italie: *Quasi eodem solo sepius retorto,* (sayeth one) as by a naturall, necessarie, and ordinarie meane, for keeping of anie State peaceable, and free from Enemye-invasion, namely, of the weaker, from the more mightie.

For even in lyke manner, when the great Persian Monarchs did often afflict the weak and dismembered Estates of Greece, gaping at teingh after the conquest of all, Agesilaus, King of Lacodemon plying his Countrey Calumnies, and to divers those mightie Kings from Greece, he did put him selfe with a maine Armie into the midst of Persia, where hee did so daunt the pryde of Xerxes, that he beboovd him to practise the same Policy, for Liberation of his Kingdomes, from Furraine Powers. Hee sent 10000 great pieces of Gold, bearing the Image of an Archer on the one side (the current stamp then of his Chyn) to corrupt (as he did) the Orators of Athens and Thebes, and contrite the People, to make Warre to Lacodemon, in absence of their King, and Coun-

Livius dec.
3. lib. 8.

Agesilaus, a
poore King
went against
the Persian
Empire.

Plutarch. in
vita. Agesila.

treyes Forces: where-vpon the *Ephoria* were compelled to recall *Agesilaus*, who in his returning, saide, that 10000 *Persian Archers* had chased him out of *Asia*.

Againe, of the lyke practise to this of *Xerxes*, with *Athens* and *Thebes*, for mooving and keeping of *Warres* in *Enemie-Countreyes*, that wee may remaine within our selues free from their *Invasiōn*, wee reade in the *Histories* of *Scotland*, that the renowned *Prince, Charles Magne*, having an holic and *Christian Resolution*, to prosecute (as hee did) *Warres* against the *Barbarians*: and finding the *English* begun in their prosperitie, to crosse the *Seas*, and to molest the *Borders* of his *Kingdome of France*, hee sent *Ambassadors* to *Sebais*, King of *Scotland*, to negotiate with him a perpetuall *League*, in these *Termes*, that when-so-ever the *English* should molest either of their *Countreyes*, the other should moue *Warre* to *England*, and so constraîne them to call home their *Armies*. Which (after great *Controversies* of *Opinions* amongst the *Scottish Nobilitie*, and frequent *Orationes* of the *French Ambassadors*) was finallie concluded, and stood to, by their *Successors*, in all tyme following; with often mutuall *Advantages* against their *Common Enemie*. For late *Examples*, I haue already tolde you, how *King Philip* made *Warres* in *France*, and intended against *England*, and that to the ende they should retire their *Forces* from *Portagall*: *Hanniball* did ever affirme, namelie to *King Antiochus*, that it was impossible to vanquish the *Romanes*, but at home in *Italie*, as the same *Livius* doeth testifie.

How the
Spaniard is
provid: to bee
our Enemie.

Now I thinke yee will come to the *Hypothesis*, and put mee to prooue, that the *Spaniard* is that mightie *Enemie*, who intendeth to trouble this *Kingdome*. That hee is mightie a great deale aboue that, which wee would wish, I haue already showed, and that hee is our *Enemie*, not onelie by actions intended, or projected, but diverslie already attempted, these are the *Circumstances*, which doe qualifie it: First he is *Enemie* to all *Christian States*, by the vniversalitie of his *Ambition*: Ergo, also to vs; Secondlie, his *Grandfyr*, *Philip* the second, did once obtaine a matrimoniall right to the *Crowne* of *England*, by his marriage with *Queene Marie*. Thirddie, & a *Papall* right, by excommunication of *Queene Elizabeth*. Fourthlie, hee did set foorth a great *Armada*, to haue reconquered it, as is before rehearsed. Fyftlie, hee hath ever since,

since, and as I thinke, doeth yet maintaine with-in it, a clau-destine Traffique of Iesuites, and Seminarie Priests, to alienate the Hearts of Subjects from their naturall King, or to keepe them vmbra-rious, and suspended in myndes; vntill his better occasion. And I doe thinke, that besides Ambition puissing him there-vnto, there bee no Neighbour-States that hee so much feareth, by reason of their strong and skilfull Navigation, as yee will heare heere-after more particularlie. But this King that nowe is in Spayne, hath proceeded farther: hee hath rest, and taken away, the whole estate of the Palatine, who is Brother-in-law to His Majestie, our Sovereigne: and by that deede, hath made this Warre to bee defensiuē to vs: Non enim nobis solum nati, &c. Wee are not onelie borne to our selues, but our Prince, our Parents, our Children, our Friendes, Common-weale; and Religion: ouerie of these haue their owne part and intereste in vs, and all these together doe concur to moue vs to so just a Warre: so far, that if that Prince Palatine were nor linked to vs by so near Alliance, and by communion of one Fayth; yet, Tum tua res agitur paries dum proximus ardet, the propulsion of a fearfull Enemy approaching nearer to our Coastes, and seeking to doe mineire over all, is sufficient enough to make all the braue Heartes of Christendome to boyle: Besides these, hee hath put vpon vs intollerable Indignities, in a verie high degree: hee hath made vs, by false, and perfidious Promises, to bee as indifferent beholders of his conquest of the Palatine: yea, more, to facilitate his engresse there-to, hee hath made vs to seek Peace, perhaps, to haue beneene accepted vpon disadvantageous Conditions, and hath refused the same. And hee who refuseth Peace, by necessarie consequence, doeth intende Warre. The marriage of our King, hath beneene agitated by him, and illuded: and hee who doeth containe so neare friendship of Neighbours, appearinglie intendeth to bee their Superiour. And so hee hath left vs no hope of Peace, but in Armes: therefore wee may conclude with that Captaine of the Volques, of whom I spake before, *Iustum est Bellum, quibus est necessarium: Et pia arma, quibus nulla vis in Armis relinquitur spes: Their Warre is just, whose Warre is necessarie, and their Armes holie, to whom there is no hope relin- quished, but in Armes.*

How Scotland
is furnished
of Men
for Warre.

Neglect of
militarie Dis-
cipline.

Since then I holde it granted, that of necessitie there must bee *Warres*, it followeth to consider the *Forces* to bee employed there-to, and those must either bee properlie our owne, or of conjoynd *Confederates*. Wee are bred into, and doe inhabit, a *Northerne Region*, naturallie generative of great *Multitudes*, of more bellicose kynde, and of more robust *Bodies*, than those of the *Southerne Climates*: And al-be-it wee haue for the first face, but small opinion of our vulgar sort, because an hard condition of living hath some-what dejected their *Hearts*, during these late vnfruitfull *Yeares*: yet there bee manie strong *Persons* of *Men* amongst them, who pressed for the *Milice*, and once made acquainted there-with, and being freed from the *Povertie* and *Base-nesse* of their carriage, they will more gladlie follow the *Warres*, than the *Plough*. Wee haue numbers of braue *Gentle-men*, wanting vertuous *Employments*, and, for the most part, necessitate *Meanes*. Wee reade in our *Countrie Annals*, how our auncient *Kings* did lose in *Battels*, yea, and frequent *Battels*, ten, or twentie, or thirtie thousand *Men*, when *Scotland* was not so populous. What should wee then doubt, nor wee bee able now to make great numbers? and that is alwayse easilie tryed, by *Rolles* of *Weapon-showes*, if they bee diligentlie noted: and so what doe wee lacke of *Warre*, but *Armour*, *Discipline* and *Maintaynance*?

And certainlie, it is strange, that in this great appearance of *Warres*, the two or three yeares by-gone, no order hath bene given, to bring able men vnder *Discipline*. Wee heare, and haue read, that even in *Spain*, when the *Countrie-Townes* of vulgar kinde are in-rolled for the *Milice*, and brought to *Cities* for *Discipline*, they doe looke as most vile and abject *Slaves*: if one haue *Socks*, hee wanteth *Shoes*; and manie doe want both: if another haue *Breaches*, hee wanteth the *Doublets* pishill *Bodies*, and our of countenance: but when they bee exercised during two *Moneths*, and once put into *Apparell*, then they are seene of most haughtie *Carriage*, and to walke as *Captaines* in the *Streets*. Why then are wee not to expect the lyke of our *People*, if lyke paines were taken? and if in euery *Shyre* some *Men* expert in the *Souldierie*, were set a worke to in-rolle; and bring vnder *Captaine*, and *Discipline*, those who were most fitting for the *Warre*, no doubt but our basest *Clownes* should grow both to ciuill con-

uersation

versation and courage. There hath never beene yet anie great State carelesse of the *Militarie Seminaries*, not in times of most solemn and sworne Peace.

As for *Alliance, Leagues, or Confederacie in Warres*, they are indeede not onelie necessarie, but as I have saide before, even naturall to bee, for the safetie of smaller States, or *Princes*, from the tyrannic and violence of the mightier: But with-all, they have beene often-times subject to one of two great *Inconveniencies*, either to *Pryde*, for *Preferment*, or *Prioritie of place* during *Warres*: where-thorow what dangers did ensue in that famous *Confederacie* for the *Battell of Lepanto*, because of emulation betwixt *Don Iohn de Austria*, and *Vinieri*, the *Admirall of Venice*, the *Storie* doeth beare it at length: and al-be-it it pleased GOD in His mercie, to favour the present action, yet the remembrance of that *Contestation*, did debrash all farther prosecution of that glorious and holie *Enterpryse*, and vtterlie dissolue that *Christian Vnion*. Neyther is it a new thing, al-though I bring this late *Example* for it: The *Romanes* in their beginnings, being confederate with the *Latines*, in a *League* offensive, and defensive, the *Latines* did challenge *Paritie of Governement*: *Si societas aequatio juris est* (sayech *Livius*) *cur non omnia equalit* *tur*, *cur non alter ab Latinis Consul datur, ubi pars vivium, ibi* *imperij pars?* *Tum consul Rom. audi Iupiter hac scelera, perigrinos Consules, &c.* If societie bee an equalitie of things, *Why* are not all things made equall to vs? and *why* should not one of the two *Consuls* bee a *Latine*? *Where-vnto* the *Romanes* did answer, by attesting *Iupiter*, that it was an impious demande, to haue a *stranger* *Consull* over them. Or againe, *Leagues* are subject to fraudfull desertion of some of the *Sociation*, in time of greatest *Danger*: *Where* of the *World* is full of daylie experience. I will remember that of *Lodowicke Duke of Milan*, who vpon malice against the *Aragones* of *Naples*, did procure *King Charles* the eight of *France*, (pretending some *Title* to *Naples*) to bring a great *Armie* into *Italie*, & joyned with him, a *Confederacie* of diuers of his *Friends* in *Italie*: But seeing the said *King*, to passe thorow so fortunatelie, and to behaue him-selfe as a *Conquerour* in manie of their *Townes*, and to enter peaceable in *Naples*, without that anie *Teeth* were showed against him, as the *King* returned from *Naples* home-ward, the

The nature
of Leagues
and Confede-
racies.

Confed. for
the Battell of
Lepanto.

Confed. of
the Romanes
and Latines.

Confed. be-
twixt Charles
the eight of
France, & the
Duke of
Milan.

same Duke did negotiate a League of the greatest Potēties against him, who did constrayne him to fight a Battell at Forum Novum, vnder the Appennine, where hee did hardlie escape with his lyfe, although hee over-threwe them. I haue tolde you already, how Philip the second of Spayne did desert Don Sebastian of Portugall, and betray him by a League: but of all Examples for this Purpose, that is most remarkable, of the Confederacie drawne by Charles of Burgundie, with the whole Princes of France, agaynst Lewis the eleventh; where-vnto they were so bended, and willing, that they did call it, *Bellum pro Rep.* A Warre vnder-gone for the Common-wealth. Which Confederacie, that subtile King did dissolue, as Clouds dispersed with the Wind, before they could grow to Raine: where-vpon, sayeth the Wryter of the Historie, *De Comines*, That hee holdeth one partie stronger for him-selfe, who doeth command absolutelie over 10000, than are ten Confederates against him, al-be-it everie of them doeth command over 6000.

To come to our Purpose: There are as manie Christian Princes, and States, true Enemies to the Spaniard, as are able to devoure him, in two or three Yeares, if it were possible to contract amongst them a Confederacie, or League of Salt: that is to say, which might endure without Corruption, of Fraude, or Emulation. And therefore heere must I say, that all the Actions belonging to a King, are of light importance, compared to this, to maturelie deliberate both of his owne Forces, and of the trustinesse of Confederates, before hee doe enterpryze Warre. Alwyse, when wee take but a single view of our Associates against Spayne, wee should thinke it strange, why they may not stand vnited, beeing al-readie conjoynded, by Vicinitie of Neighbour-hood, by Consanguinitie, Affinitie, communion of one Cause, against a Common Enemy, communion of one Fayth: connected, I say, everie one of them, by diverse of these Bander, our Sovereigne, the King of Great Britane, the French King, his Brother-in-law, the King of Denmarke, his Vncle, the Princes of Germanie, all knit to the Prince Palatine, cyther in Blood, in Religion, or participation of one Feare of the House of Austria: the Duke of Savoy, who lyeth nearest to the Thunders and Threats of Spayne, having a great part of his Territories circumscribed by them: the Venetians, who beholde his Garrisons daylie vpon their Frontiers, gaping for some good oportunitie

Confederacie
against Lewis
the eleventh
of France.

Leagues, or
Confederacies
of Salt.

Deliberation
for War,
the weightiest
matter
belonging to
a King.

Confederates
against
Spayne.

unitie of *Assaults*, *Holland*, and her *Estates*, who haue beene so long protected, and as it were, fostered in the *Bosome* of the *Crowne* of *England*: now, who would not conjecture, that this *Tygers VVhelpe* might bee surelie impailed amidst those mightie *Hunters*? and that it were easie for them to bring him to his latter sweate. I scorne hereto call in question, what invincible *Armies* they might assemble by *Sea* and *Land*, sufficient to robbe him of all that hee hath: for it is thought, that if after the taking in of *Portugall*, *England*, *France*, *Holland*, and other *Confederates*, had then put into it amongst them all, but 30000 *Men*, with sufficient *Shipping*, and *Munition*; they had beene bastant to recover it, and *King Philip* had beene forced to forbear from the farther troubling of *France* or *Holland*.

And yet to treat this *Point* of so great *Consequence*, with *Candor* and *Sinceritie*, I finde, that *Men* of great experience for *Warre*, doe holde opinion contrarie to this, beeing of the mynde of *King Francis* the first, who saide, that longsome *VVarres*, and small *Armies*, served rather to exercise *Men* in the *Artes Militarie*, than to daunte the *Enemie*: and that without grosse *Armies*, and quicke dispatch, it was not possible to compasse great *Enterpryses*: saying with-all, that the *Maintainance* of small *Armies*, and longsome *VVarres*, was much more chargeable than the other. They tell vs, that the *Empyre* of the *Turke* beginneth to decline for his *Protermision* of two thinges, which his *Predecessours* did obserue and follow: One, that hee goeth not in person, to bee over his *Armies*, as they did: another, that they are not so numerous and grosse as they had them; and that light exploits, and often leading of small *Armies* to and froe, doeth but teach the *Milice* to his *Enemies*, and spoyle his owne *Countrie*, thorow vvvhich his *Souldiours* so frequentlie doe passe. Whereof they giue vs this *Example*: *Amurat* the third, kept vnder the commandement of his *Bassas*, a lingering *VVarre*, of more than twelue *Yeares*, employing not verie great *Armies* against the *Persian*, vvhere-by, al-be it hee conquered great partes of his *Countrie*, yet vvhere his *Losses* knowne to bee greater, because hee spented the *Flower* of his *Forces*; of young *Souldiours*, and lustie *Horses*, 200000 *Horses*, and more than 500000 *Men*, from the beginning to the ende, and made desolate the *Countrie* that hee

Whether
small, or
grosse *Armies*
to bee sent to
Enemies Coun-
tries.

The long-
some *Warres*
of *Amurat*
the third, im-
profitable.

that hee tooke in: so farre, that *Osman Bassa* alone (besides what was done by others) did cast to the ground, and burne, 100000 Houses, besides that the *Persians*, their *Enemies*, during that great length of tyme, did become more skilfull Warriours than themselves. The *Spanish Warres* against *Holland*, *Zealand*, and *Friezland*, haue vvrought the same Effects. *Agessilaus*, King of *Lacedemonia*, in his longsome Warres against the *Thebans*, having one day received a dangerous Blow in his Person, was tolde by one of his Friends, that hee deserved vvell to haue it, because hee had taught his *Enemies* to bee good Souldiours.

A prudent
Prince will
not manage
Warres with-
in, but with-
out his Coun-
treys.

I confesse indeede, that in this point of teaching the *Arte Militarie* to *Enemies*, vvee can lose nothing, beeing rather to learne from them: but whether the employing of small or grosse Armies against them, shall bee most hurtfull to them, before vvee say to that, wee must consider vvhat parts of his *Dominions* doe lyc most open for our *Invasion*, and most easilie and profitablie brooked: for I take it also as granted, that as there must bee Warres, so they must bee with-out our *Countrie*, and into that of the *Enemie*. Never an actiue Prince was knowne to looke on, vntill the *Enemie* should bee seene with-in his Bowels. There be thousands of Examples of *Ignorants*, who by so doing haue cast away their Kingdome from themselves. *Antiochus*, *Persius*, *Iuba*, *Ptolome* the last of *Egypt*, *Darius*, some of the *French Kings*, as *King-Iohn*, taken vvith-in his owne Countreyes, by *Edward*, the *Blacke Prince* of *England*: And for this cause, *Philip* of *France*, called the *Conquerer*, vnderstanding that the *Emperour*, *Otho* the second, and the *King* of *England*, were to assault his Kingdome, hee fortified sundrie strong places, and led his Armie without the *Frontiers*, vvhere hee did combate, and defeat them. Wee reade in our *Scottish Histories*, how frequentlie Armies haue bene convoyed beyond our *Marches*, to find the *Enemie*, before he should enter amongst vs. So long as a *Countrie* is free from open *Hostilitie*, as long it doeth not feele extreame *Calamities*; sayeth *Scipio Afric.* for putting of Armies into *Africke*, *Plus animi est inferenti periculum quam propulsanti, ad hoc maior ignotarum rerum est terror, &c.* The Assaulters of anie *Countrie* must haue greater courage than the Defendants, who hauing more things, and more deare, in perill their Houses, their *Riuiters*, *Vines*, and *Children*, are more saken

with feare: besides, being within the Enemies Countrey, yee doe discover all his weaknesse, whilst your strength and possibilities, the more they bee unknowne to him, they doe the more increase his sorrow.

But to speake of places in generall, most proper for this *VVarre*, there is none more honourable than the *Palatinate*, (albe, it most difficult to come vnto, by reason of remotenesse from the Sea:) without the restitution where-of, there can remaine no credite with the parties and Princes of the League. I heard a *Scottish Captaine* of good experience in those Countreyes, latelie say to mee, that it was impossible to recover the *Palatinate*, but by *Sea Advantages* over the *Spaniard*, because it was so farre removed from *Friends*; and I did aske him, how the late *Prince of Parma* did leade 20000 Men to *Paris*, in the Teeth of a mighty King, amidst his Armies? hee answered mee, that those were carried as in *Trenches*, and the way was easie, without impediment of *Mountaines*, or *Rivers*. Againe I demanded, how did the *Christian Kings* ancientlie of *England*, *Scotland*, and *France*, convey their Armies to the holie *VVarres* of *Hierusalem*, and most part over *Land*? or how *Alexander the Great*, an Armie of within 40000, from *Macedon*, to the *Easterne Ocean*, and did subjugate all the Nations by the way? or how *Julius Caesar*, a smaller by the one halfe, from the occident of *France*, to *Tharsalia* in *Greece*; or *Hanniball* from *Cartage*, by the way of *Spaine* and *France*, thorow so manie pestiferous and pceipitious *Mountaines*, even to *Naples*, and brooked *Italie* fiftene Yeares? Although themselves were excellent, and incomparable *Captaines*, and of extravagant *Fortunes*, yet their *Souldiours* appearinglie have beene but such Men, as doe yet liue in the *World*, the difference and odds of *Tymes* excepted: for softnesse and *Delicacie* in some, and contemplation, and love of *Letters* in others, haue so daunted, and as it were emasculate the courage of Men, who now are, that none is able to endure that austeritie and hardnesse of liuing with *Hanniball* him-selfe, let bee his *Souldiours*.

The next *Fielde* fitting for this *VVarre*, is that which were most easie to come vnto, and likelie to bring the *Businesse* to a short and prosperous *Ende*, and this is the Countrey of *West Flanders*, if this fatalle Icalouse of Neighbour-Princes, which hath

Palatinate,
the most honourable
place of this
VVarre.

West Flanders, a proper
Seat for Warre
against
Spain.

beene so manie tymes contrarious to the best *Designes* and *Enterpryses* of *Christendome*, did not heere with-stand: that is to say, if the *French King* did not call to mynde, how that was the Port where-at ancientlie the *English* did so often enter to trouble his *Predecessours*. It is a wonderfull thing, if *Kings* so nearelie allyed, and so nearelie touched by one *Common Danger*, cannot bee assured from mutuall *Lealousies* in the meane tyme, *Nulla fides regni sociis*. Therefore, leaving that to the Event which *G O D* shall grant, I will speake of putting *Armies* into *Spayne* by *Sea*, wherevnto, it may bee, yee will object the small *Successes*; now, of a second *Navigation* of the *English* to *Portugall*; and that His *Majestie* had better kept his *Navie* at home, *Caveat Succesibus opto, quisquis ab eventu facta notanda putet*. I answer to you, that *Counsels* and *Designes*, are not to bee weighed from the Event, that was so good a purpose, as in my judgement, will not yet be left. But yee will say, Wee have wakened the sleeping *Dog*, and made spoyle of our best *Occasion*: I confesse, that is more considerable, than anie losse, and yet who doubteth, for the *Dog*, but hee was a-wake before? *Diabolus non dormit*. How can he sleepe, that lyeth in *Ambush*, for all the *World*?

As touching the credite of the *Enterpryse*, it is so farre from bringing vnder question the *Reputation* of our *Sovereigne*, that by the contrarie, both that, and his personall going to *Spaine*, are things where-of wee should rejoyce; as being infallible *Arguments* of his *Royall Magnanimitie*, and *Preambles* of much greater things. *King Philip* of *Macedon*, being brought for the first time, to see the noble *Horse*, *Bucephalus*, commanded his best *Horse-man* to ryde him; which when hee could not doe, by reason of his fiercenesse, the *King* did set another to him, and the third, who in lyke manner did not suffice; vntill at length, *Alexander* his *Sonne*, being but a young *Stripling*, did adventure him-selfe to it, and did performe it: which when his *Father* behelde, shedding *Tewes* for joy, hee apprehended there-by, the greatnesse of his *Spirit*, saying, that *Greece* was too small for him. Where such *Sparkes* breake forth, before the *Fyre* of a young *Prince* his courage bee well kindled, it is like enough once to spreade manie *Flames* abroad. Yea, I will say farther, that the successe of that *Business* went better, than if it had beene to our *Wishes*, for that it is not good.

Going of
the Navie
latelic to
Portugall.

Counsels not
to bee ponder-
ed by the
events.

The going
of our King
in person to
Spayne.

good, that *Fortune* should bee too indulgent to the beginniges of a young King, or should lay the *Reignes* vpon his *Necke*: but rather that he runne his first *Carriers* with a borne head; to the ende, that hee may learne the wayes of true *Wisdom*, and *For-sightful-nesse* in *Matters* of greater *Consequence*. The ancient *Theologues*, amongst the *Gentiles*, did never introduce their *Goddesse Fortune*, in the *Counsell* of the *Gods*. There is nothing that doeth more rectifie the judgement to *Action*, than *Experience*, where-of one *Tricke*, in our *Youthbead*, is more worth to vs, than twentie in our *Age*.

Besides that, wee are certainlie but ignorant, to thinke, that great things can bee gone about, or compassed, but by adventuring somethings also of the lyke kynde: but lest wee bee anie way discouraged, by those two fruitlesse *Voyages* of the *English* to *Portugall*, wee may reade in the *Stories*, how that *Nation* ancientlie hath beene no lesse victorious in *Spain*, than in *France*, al-be-it not so often, because they were olde, and long *Inheritors*, and *Inhabiters* of diverse parts of *France*, *Edmund*, called *De Langley*, Duke of *Yorke*, and Iohn of *Gaunt*, Duke of *Langcaster*, both *Sonnes* of *Edward* the third, King of *England*, having obtained diverse glorious *Victories* against the *Castilians*, in favours of the *Kinges* of *Portugall*, sought to bee ejected by the saide *Castilians*: notwithstanding where-of, they did at length marrie the two *Daughters* of *Peter*, King of *Castile*: who dying without other *Children*, the saide Iohn of *Gaunt*, who was married to the eldest, did stile him-selfe King of *Castile*, and passe from *Gascoigne*, (then being vnder the *English* dominion) into *Castile*, with 8000 *Footmen*, & 2000 *Horses*; where he did quickly make himselfe *Master* almost of the whole *Countrie*: but partlie, by *Famine* then in *Castile*, and secondlie, because of new *Troubles* betwixt the *English* and *French*, then in *Gascoigne*; and thirdlie, by reason of hote *Broyles* in *England*, which was likeliest to cut him from succourse of his *Friends*, hee did transact with most honourable and advantagious conditions, even at his owne option, that his onelie *Daughter* and *Childe*, should marrie the eldest *Sonne* of the *Castilian* King, that him-selfe should have the present *Possession* and *profites* of foure chiefe *Townes* of *Castile*, with sixtie hundredeth thousand *Frankes*, in *Argent* *Content*, to defray his *Charges*, and fourtie thousand *Frankes*

The English
ancientlie
most victori-
ous in Spain.

Franks of yearlie Rent. What then? Shall wee thinke, but the English, who are the naturall Off-spring of those generose Stockes, haue also braue *Mindes*, and abundance of *Courage*, to invade, by way of iust and necessarie *Warre*, their olde and sworne *Enemies* of *Castile*, if they were once set on edge. after this long *Intervale* of *Peace*? Haue they not all the while bene exclaiming agaynst the dayes of *Peace*? And was it not much for a pacifick *King*, to contrayne them? Did they not yearne after the *Spanyard*, as *Hounds* long kept vp after *Hares*? And may we not hope, that *Armies* which bee not verie grosse, well disciplined, vvell armed, and vvell mayntayned, can doe great things in *Portugall*, being of so easie accessse and recept? when wee reade of *Scanderbeg*, or of the late *Prince* of *Transylvania*, or in our owne *Annals*, of *VVilliam VVallace*, what *Miracles* were done by small numbers against worlds of *Men*? It is the *LORD*, who stirreth vp the *Heart*, to persecute *Pryde*, and punish *Tyrants*: it is Hee, who doeth deliver into the *Hands* of *Israel*, their mightie *Enemies*. 2000 *Men*, that *Charles* the eight of *France* gaue to his *Cosin*, *Henrie*, *Earle* of *Richmond*, were sufficient for him to passe into *England*, and giue *Battell* to *Richard* the third, the *Tyrant*, and to slay him. The *Kingdome* of *Spaine* was once alreadie (as I haue related) taken from *Roderico*, a licentious *Prince*, by 12000 *Moorres*.

But, to returne to the particular: *Navarre*, or *Portugall*, shall bee the first *Revolters* from *Spayne*, when-so-ever the tyme shall come, where-in *GOD* hath appoynted to dissipate that *Empyre*: there shall the *Stone* bee first moved, which rolling along, shall bruisse and breake the *Hornes* there-of. *Portugall* must bee the chiefe *Port* of our *Hopes* in *Spayne*. The *World* holdeth, that *His Majesty* of *Great Britane*, and the *Hollanders*, his protested *Confederates*, haue more *Shipping* than will command the whole *Ocean*, let bee to get footing in *Portugall*, or to stop the *Traficke* of the *West Indees*. And if wee would make a like-lic *Conjecture*, what they are able to doe in *Portugall*, let vs but call to mynde, what great *Conquests* were made by the *Portugals* them-selues, with no great numbers of *Ships* (as is showne in the former part of this *Discourse*.) There bee manie yet alyue, who know, that when those few of *England* and *Holland* did last invade

Scanderbeg.
VVallian
VVallace.

Henrie, Earle
of Richmond,
against Ri-
chard the
third, with
2000 French.

Portugall
and Navarre,
the first re-
volters from
Spain.

invade, and tooke the Towne of *Cales*, King *Philip* did presentlie sende for his Gallies of *Naples* and *Sicilia*, and would haue borrowed from *Genoa* and *Malta*; hee called his Forces out of *Britannie*, and had beene compelled to call *Home* all that hee hadanie where, if the *English* had remayned longer.

It is greatlie to bee marveled, why the *Ritches* of the *VWest Indies* should not before now haue allured both *English* & *Fleminings*, and others, who are powerfull by *Sea*, thole beeing the *Treasures* that doe fortifie and assure the *Spanish Tyrannie*. The *Romanes* and *Carthagenians*, when they began to flouish, and to haue mutuall *Lealouses*, fore-seeing that *Sicilia* (beeing a *Store-House* of syne *Cornes* and *People*) was the thing which would determine their *Emulation*, as I haue said before, they fought cruell *Battels* for it. The *Carthagenians* had it, and lost it often. At length it did incline to the *Romanes*, and with it, the *Soveraigntie* also of *Empyre*. Wee cannot erre, to thinke, that never a *Monarch*, or mightie *State*, did possesse such probable *Advantages*, and such inexhaustable *Mines*, more commodious for *Extension*, and univiersalitie of *Dominion*, as are the *West Indies* to the *Spaniard*, if hee bee suffered to enjoye them peaceable, together with the other rich *Mines* of *Silver*, and great *Revenewes* that hee hath else-where. *Plinius* helde *Spayne* the richest for *Silver Mines* in the *World*, then in his tyme. It is wonderfull, sayde hee, to see one onlie *Silver Mine* in *Spayne*, broken vp by *Hanniball*, and which yielded to him 300 pound weight daylie, to continue still now under *Vespasian*. Hee hath diverse of the most fruitfull and questuous *Countreys* of *Europe*, as *Naples*, *Milane*, *Sicilie*, *Flanders*, beeing all of the *Superlative Degree*, for *Ritches*, and for vercuous *Traffickers*, (which are the *Fountaynes* from whence *Ritches* flow) so it is indeed: for wee reade in the *Histories*, that *Charles* the sixt of *Spayne*, *Emperour*, did draw yearlie more *Montyes* out of the *Duchie* of *Milan*, than King *Francis* the first, who lived with him, did from whole *France*; and more out of the *Low Countreys*, than the King of *England* of his whole *Kingdome*. (This is affirmed by *French Writers*.) It beeing so, may not I say, with good vvarrand, that (saving *Fatalitie*, and the secret providence of *GOD*) the *Kinges* of *Spayne* shall bee once *Masters* of the *Ocidentall World*, except that *Neighbour Princes* and *States* take it more in heart,

The *VWest Indies* in the possession of a great *Monarch*, an infallible meanes to univiersalitie of *Empyre*, & the prooffe thereof.

Bolton. in
Reputh.

12971

Money the
Nerus of
VVarre, and
the prooffe
there-of.

Greatest
States and
Monarches,
straited for
want of Mo-
ney.

to oppose him, than hither-to they haue done?

Bion, the *Philosopher*, sayde, that *Money* was the *Nerus of Action*, and of all the *Effayres of Men*. And of him sayeth *Plutarch*, that his speech doeth most touch the *Actions of Warre*, where-in there was no doing at all without *Money*: For why? sayde hee, a *Captayne* hath onlie two thinges to goe about; eyther to draw *Men* together for *Services of Warre*; or being together, to leade them to their *Services*; vvhether of he can doe neyther vvithout *Money*. *Thucitides* sayth, that the *People of Pelop.* did often vex them-selues, and over-runne their owne *Territories*, by short *Warres*, and small *Exployts*, because of their *Povertie*, and want of *Money* to attende *Warres*. The *Founder* of that State, *Lycurgus*, having by a *Law* prohibited the vse of *Money* there, *Agessil.* their *King*, went into *Egypt*, with great *Forces*, to bee mercenarie, and serue for *Money*, where-with hee might bee able to keep *Warres* agaynst the *Theb.* who had almost ruinated his *Countray*. *Alexander the Great*, before hee enterpryzed his *Warres*, did alienate what-so-ever hee had for provision of *Money*, leaving no-thing to him-selfe but *Hope*. *Pompey the Great*, the tyme of his *Warres* in *Spainy*, agaynst *Sertorius*, hee wrote to the *Senate*, that if they did not sende him quicklie store of *Money*, his *Armie* would goe from that *Province*. *Hanniball* after he had defeated the *Romanes*, by three great *Battels*, did wryte as much to *Carthage*. So, if *Money* bee the strength of humane *Actions*, as *Bion* sayde, and principallie of *Warre*, as *Plutarch* did subjoyne, I say, it is a thing no lesse than fearefull, to suffer the *Spanyard* to brooke peaceablie his *Traffique* of the *West Indees*, having there-by a greater meanes to enlarge his *Dominions*, than either *Rome*, or anie others haue hitherto had: that of *Rome* was the greatest of anie tymes past; *Plinius* calleth it, a *Sunne-shyning to the World*, but when their *Towne* was taken by the *Gauls* (who were irritated by the vnjust dealing of the three *Fabii*) they were forced to robbe their *People*, of their whole *Gold* and *Silver*, and did scarceelie finde so much as to pay the *Ransome*: manie yeares there-after when they were so broken by *Hanniball*, they were compelled to doe the same, and were in such paine, for want of *Money*, that they had no meanes to redeeme 8000 *Prisoners*, who were taken by him at the *Battell of Cannae*.

Now

Now I doe not doubt, but some *Men* will thinke, that I haue sayde too much, in affirming, That the *West Indees*, and *Moneyes*, which the *Spaniard* hath, may by length and tract of *Tyme*, purchase vnto him the *Westerne World*: therefore I would preasse to show it this way, By posing the *Case*, that two things may concurre together, which are possible enough to meete, by progresse of *Tyme*: First, If the *Spaniard* should light at once vpon the lyke *Treasure* as hee got at the taking in of *Peru*, where there was such plentie of *Golde* and *Silver*, that the *Bottle of Wyne* was solde for 300 *Duckates* there, a *Spanish Cape*, at 1000, a *Gennet of Spayne*, at 6000. And besides the fift part of all *Moneyes* generall in that *Countrey* payed to the *King, Charles* the fift, the king there-of, *Atabalipa*, payed to him, for his *Ransome*, ten *Millions*, three hundreth, twentie, and sixe thousand *Duckates*, in pure *Golde*, at one tyme: which was the first thing that made in these *Countreys of Europe*, the great alteration of all sorte of *Merchandize, Vivers*, and of the pryces of *Land*, and, almost, of the *Manners of Men*: even as it fell out in *Rome*, when *Iul. Cæs.* brought thither the rich *Spoyles* and *Treasures of Egypt*, that made vpon the sudden the *Vsurie of Money* to be diminished by the one halfe, and the pryce of *Land* to be haughted by the other halfe. For the second, I put the *Case*, that together with this *Casualtie*, the *Spaniard* should finde the *Humours of France* so easie to bee practised, and such *Distemper*, and *Distraction of Myndes* amongst them, as his *Grand-father, Philip* the second, did finde, then when hee broached the holie *League* in *France*. If these two should meete, I put it to anie *Man's* contemplation, if anie lesse could follow there-on, than the conjunction of *France*, to the *Empyre of Spayne*? which *Philip* had even then obtayned, if his *Conquest of Portugall* had not diuerted him from it. And may not these supposed two *Cases* arrive, and come to passe together? Vnlesse the vigilance, and diligence of *Neighbour Princes*, doe stop the *Wayes* where-by they must come, assuredlie it is a thing most possible: for why? the *French*, how-so-ever after they be beaten with the *Miseries* and *Calamities of Warre*, they can for a while bee content to refresh them-selues, with *Peace* and *Quietnesse*: yet that is but a *Digression*, or a *By-Strype*, from the *Current* of their naturall *Humour*, which is to be volage, and remoueant,

The huge
Moneyes got-
ten by Charles
the fift, into
Peru.

The naturall
humour, and
manners, of
the French
Nation.

much delighted with present things, having no long *Projectes*, given to *Change*, both of *Apparell*, and *Mynde*, joviall; and of open *Conversation*, of easie *Familiaritie*, of amiable *Countenance*; never silent, but still in *Complement*, and *Discourse*, full of *Noble*, and *Courteous Carriage*, inclined to all sort of *Gallantrie*, which doeth require great *Charges*, of moderate *Devotion*, sudden, and precipitant in their *Resolutions*, and loving *Innovations* of *State*, about all things: that it is a wonder, to see such *Antipathie* everie way betwixt them, and the *Spaniard*, divided but by one *Mountaine* of the *Pirenees*, and no other-wise.

Thus have I discoursed on this last *Point*, to let you see, what great necessitie have *Princes*, who would make *Warres*, to bee vvell provided of *Moneyes*, vvhich, because it doeth no lesse touch and concerne vs, vvho bee *Subjecttes* of this *Kingdome*, than it doeth our *Soveraigne King*, it shall bee verie expedient to treat some-what seriouslye of it, as the weightiest *Article* wee haue to speake of. That wee are bound to contribute to just and necessarie *Warre*, vnder-taken by our *Prince*, *Pro aris & focis*, nor onelie our *Goods*, but our *Lyues*, it is a *Position* that no *Man* will contradict: And to know, that vvee of this *Kingdome* are most obliged of anie *People* in the *World*, nor onelie to doe so, but to accept the necessitie of so doing, vvith much patience, and thankfulness to *GOD*, for the great *Peace* and *Quietnesse*, vouchsafed on vs, during a whole *Age* by-gone, vvithout the smallest interruption, which, what an extraordinarie *Blessing* it is, wee cannot vnderstand, never having felt nor knownt the *Afflictions* of *Warre*. But if vvee shall met before our *Eyes*; (as *Portraits* of those *Calamities*) the fearfull *Naufrages* of our *Neighbour*, during the time of our *Queynesse*; and the disastrous, and sorrowfull *Dayes*, of our owne *Predecessours*, before our *Times*, whilst this *Ile* remained diuinited, and vnder discordant *Kinges*, wee should not then forbear to fall vpon our *Faces*, and to adore that *Bountie* of the MOST HIGH, who did reserve so happie *Dayes* for vs. As for our *Neighbour*, wee haue so often heard the *Thunders* of their *Troubles*, sounding in our *Eares*; and, as it were, securelie standing vpon the *Shoare*, so often behelde the *Spoiles* of their *Tempests*, that I neede not to particularize anie *Examples* of things that are so recent. When those

A Discourse
of the Reasons
which should
encourage
vs agaynst
the Spaniard.

Contempla-
tion of our
Neighbour-
Calamities, du-
ring our
Peace, this
Age by-gone.

of that Noble Citie of *Paris*, (the *Queene* of all the *Townes* of the *World*) were forced by this tyrannie of *Spain*, to nowrith themselves with the bodies of *Horses*, of *Dogs*, *Cats*, and *Rats*, we were fed, the greater part of vs, to *Superfluitie*, and all to *Sufficiency*. When those of her *Countrie* about, were glad to get an *houre* of *leepe* in their *Armour*, vnder some *Covert* in the *Fieldes*, the *LORD* did grant to vs, *Mollibus incumbere toris, & pingues exigere sonuos*.

As for our *Predecessors*, if wee shall cast over the *Annals* of our *Nation*, wee shall finde it the most cruent and bloodie *Historie*, where-in, since the establishment of our *Crowne*, (not-withstanding of the matchlesse *Antiquitie*, and lawfulness thereof) wee shall not reade of an *Age*, nor halfe, nor third part of an *Age*, free from desperate *Warres*, now with *Peghs*, now with *Danes*, now with *Saxons*, now with *Romanes*, now with *English*, (*santa molis erat Romanam condere gentem*;) where not onlie *Men*, but *Women*, did ordinarilie goe to *Battell*: ordinarilie, I say, for manie *Ages*, after manie *Testimonies* of our famous *Historiographer*, *Hector Boece*, where-of I will cite to you but one, in his sixt *Booke*, where hee setteth downe that fearfull *Battell* foughten against them by *Maximus*, the *Romane* Generall, with the assistance of the *Saxons*, and perfidious *Peghs*, where-in our *King*, *Eugenius*, with the whole *Nobilitie*, *Gentle*, *Commons*, and their aged *Parents*, were nearlie extinguished, without anie hope of farther memorie of our *Race*, except that it pleased *GOD* to reserve miraculoussie amidst their *ashes*, some sparkles of *Lyfe*, which did after some *Teares* reviuue, and restore the *Progresse* of our *Nation*. Conuenire (sayeth hee) ad Eugentium regem frequentes viri, feminaeque ad militiam, ex veteri gentis instituto, virgentibus extremis, conscriptae, clamantes aut eo die morituros sibi omnibus fortiter dimicando, aut viuendos infensissimos hostes, &c. There did conueine (sayeth hee) vnto the *King* *Eugenius*, multitudes of *Men*, and *Women*, to stand in *Battell*, according to the ancient and observed custome of the *Countrie*, protesting, that day either to vanquish, and destroy their deadly *Enemies*, or other-wise, to lay downe their whole *Lives* into the *Sepulchers* of *Valour* and *Dignitie*. And as heere there-after, speaking of *Maximus*, and his *Centurie* in that *Battell*, whynt the *furie* of the *Enemy* did approach vnto the *King's* *Person*, the Noble *Men* assisting

Calamitie of the Citie of *Paris*, and of whole *France*.

Contemperation of the Troubles of our *Predecessors*.

Maximus, the *Romane* Generall, against the *Scottish* *King*, *Eugenius*.

nearest vnto him, did perswade him; yea, with a kinde of Violence presse d him, to retire his Person, and saue him-selfe to a better Fortune, and to the Common-wealth: but bee casting from him his Kinglie Ornaments, did thrust him-selfe amongst the vulgar Ranks, to the Maine of the Battell; where, with incredible Cowrage, and contempt of Death, hee did sacrifice his Heroicke Spirit. Few of Men, and of Women, al-most none, did escape this Calamitie: and whylst the Romanes did too insolentlie, and fiercelie persue the small numbers of those, who at the length did flee, they did re-counter a new sort of Combate, never of before knowne vnto them: for why? the remnant of the aged people, Men and Women, vnable for Warres, did follow a-farre, vpon the Armie, to know what should befall there-vnto: and finding the event so bad, and infortunate, they did runne vnto the VWeapons, and Armour of their dead Children; and forgetting both Age and Sexe, did encourage those few that yet did rest aline, to make a new assault vpon the Romanes: which they did, more like vnto savage and enraged Beasts, than puiſſed by anie humane instigation: where they were all consumed, and not without great slaughter of their Enemies. These are the veric words of the VWriter, by my Translation, from the Latine Text.

Of the lyke to this, the Historiashath manie, to shew what was the bitter Cup of our Antecessours, compared with our delicacie; and what they did vnder-lye, for maintainance of that Libertie, where-of wee haue enjoyed the Sweetnesse. This and thus was the Foundation, which it pleased GOD to blasse, and to build vpon it a stately and vnited Monarchie, after the which the Spanyard doeth no lesse greedilie gaze now, than did the Romanes then. Heere is, an Object of yeelding infinite thanks to GOD, and honour to the memorie of our generose Antecessours: They kept constant VVarres, in expectation, and wee beginne now, to bee called to VVarres, for that where-of wee haue had long Fruition: They were as the Israelites in the Deserts, vnder Moses, and weelike vnto Israel vnder Salomon; we are, but gentlie pressed, as yet, (GOD grant it bee so long,) to sende forth some of our able Youthest: and that is an Advantage to vs, it being a Liberation of our Countrey, from that it may want commodioullic: and then to contribute some Trysses of our Goods, for their entertainment. And wee haue better store of Men, and ten times more Moneyes, (praised bee GOD) than our Antecessours had, who did render willinglie both Lynes, and Goods, and VVyes, and

Encourage-
ment, from
great Rea-
sons.

It is proved,
that there is
more by a

and Children, and all for the service of their Prince and Countrey.

And because it may bee, this bee compted a rash or temerarious Speech, I thinke it may bee easilie proved in this manner: Al-be-it it bee so, that onlie GOD can multiplie the Earth, yet it is of veritie, that wee, since the dayes of our Predecessours, haue multiplied the *Fruites* of the Earth; so farre, that for everie three Plough gate of Land, (as wee doe call it) manured, which was in Scotland an hundreth Yeares by-gone, there are foure now. And if yee answere, that the People are multiplied proportionallie to that, so that I should not esteeme it to be encrease of *Riches*, which doeth bring with it encrease of People to consume them; I will reply to you, that is the point I intende to prooue, for *Multitudes* of People industrious, are both the *Riches* and *Strength* of a Countrey; and that vvedoe exceede our Antecessours both for numbers of People, and of *Moneyes*, yee shall vnderstand it this way: They wanted first the two *Seminaries* for breeding of People, which wee haue: everie one knoweth, that the Multiplication of Ground-Labourers, and Husband-men, (as wee call them) haue peopled the Land-warts of Scotland, farre aboue that it was ancientlie; for wee see now vpon a *Mains* (that of olde was laboured by a *Barron* him-selke) twentie or thirtie severall Families of those *Retire Husband-men*; vvhere-of everie one hath a good number of Children. Next againe, it is well knowne to bee the *Sea Trade*, which hath peopled our *Maritime Townes*, and that also our Predecessours wanted: so farre, that I may say, there bee now twentie Ships of Trafficke amongst vs, for everie one that was in their dayes. Then, who doeth not know, that by the Trafficke of the Seas, our Countrey hath twentie times more *Moneyes*, than was an hundreth yeares by-gone; or if yee doe doubt of it, yee may soone learne, that our Grand-Fathers could haue bought as much Land for one thousand Marks, as wee can doe for twentie thousands, and farre more. Farther, our Predecessours had a meanes for stopping the growing of *Multitudes*, and encrease of People, that wee want: and it was, by the great numbers of *Men* and *Women*, who tooke them-selves to the *Calibate* and *Monastickely* life, of whom there was no Offspring. And if yee would know of what great importance that

great deale of
Money and
Men now,
than our Pre-
decessours
had.

was, doe but consider how manie Bishopricks, Abbacies, Priors, Nunneries, with the number of their Convents, Arch-deanries, Deanries, Personages, and places of cure for secular Priests, was into Scotland, in time of Poperie: and when yee haue taken vp their number, doe conferre them with the 70 of the house of Iacob, who went into Egypt, and how in the fourth Age there-after, there came forth 600000. fighting Men, besides Women and Children, all descended of them. Which vvhhen yee haue consideratelie done, I thinke yee shall bee affrayed of the hudge Multitudes, that before now, should haue issued from the professed religious of Scotland, if they had followed the Matrimoniall life. If yee will yet insist, to object the Povertie of our Countrey, by reason of the broken Estates of Noble-men, and Gentle-men, who haue our Lands morgaged for great Debts of Money, I answer to you, that (by the contrarie) it is an Argument of the Riches of our Countrey: for if the Noble-mans Grand-father, by Prodigalitie, Pryde, wilfull pleying in Law, or anie other such Misgovernment, had brought him-selfe to neede the like Summes of Money, twentie Lords could not haue gotten so much then, as one can get now. And I will finde now a base-borne Man advance to a Noble-man in prest, 30, 40, or 50000 Pounds, whose Grand-father, and all his Parentage, was not valiant of the twentie part there-of: Ergo, the personall Distresses of Noble-men and Gentle-men, doeth not argue the Povertie of the Countrey in generall. Wee see into Nature, that her severall Members, as of Planets, Beasts, and Men, doe daylie decay and die; and others doe shoot vp in their Rowmes, vvhilst Nature it selfe remaineth in entirc and full strength. In the dayes of our Predecessours, there were in Scotland but Vintuall Rents, where-as now, by the vertuous Trades, vvhich haue beene since introduced, a great part of Men doe liue by Silver Rents:

Things being manifestlie so, shall wee refuse to furnish out, and mayntayne, two or three thousand Souldiours, to so iust and necessarie Warres? Certainlie, it cannot be heard abroad, without our great Ignominie, & (which is worse) adding of Cowage to our Enemies, when they shall know vs to be so base, and degenerose. Well, let vs not be ingrate towards GOD: It is true, indeed, that Nature and Time doe faviour the growing of Monarchie,

It is shewne
that the broken
Estates
of particular
men, doeth
not argue the
povertie of a
Countrey.

The dangerous
consequence of
ingratitude in
People.

namelie, vvhere they are iust and temperate, as being the viue Image of GOD; for Government of the *World*; But it is also true, that vnthankfull People doe procure short *Periods* of great Kingdomes. The Throne of *Israell* was established in the person of *Dauid*, after manie toylsome and laborious years of the preceeding Rulers of that People, and great sheeding of Blood, and so much in *Dauid* his owne tyme, that GOD would not suffer his bloodie Hand to be put to the building of the Temple: but the Glorie, Peace and Prosperitie there-of did expyre, with the death of *Salomon* his Sonne. There-after the LORD did set manie wicked Kings over that wicked People. The greatest Punishment that GOD threatneth to inflict vpon a rebellious Nation, is to giue them euill Kings: vvhere-vpon the Divines doe note, that it is the highest Transgression, vvhereof a People can be guiltie before GOD, When by their Ingratitude they make Princes, of their nature perhaps serene and temperate, to turne to tyrannious Government, and to lay vpon their Neckes the Yoke of perpetuall Grudge and Murmuration: and so not onlie them-selues transgresse agaynst GOD, but make their Kings also to doe the lyke, who most of all Men should obey & feare the LORD: so that often tymes a wicked People, maketh a wicked King.

But to returne: If wee doe question for small things now, vvhat would we doe, *si Hannibal astaret portis*? if our Enemies were at the Ports of our Countrey, or within the Bowels of it? We would be forced to doe even as the *Romanes* did against *Hannibal*, to run and offer all our Monyes, and our Jewels, and our Eare-rings, for safetrie there-of. Wee would vndubredlie say, as that famous *VVarriour* did, the late King of France, vvho after the recoverie of *Cain* from the Spaniard, by transaction, after hee had spende a great part of his lyfe in *VVarres*, hee saide, they were not wyse, who would not make a Bridge of Gold; for their Enemies to passe out vpon. But as we say, It is better to hold out, than to put out: *Durius efficitur quam non admittitur hostis*. Haue wee not seene our Kings vse all possible Prattises, for procuring of Peace all this tyme by-gone, by toyling of Ambassadors to and froe, by super-spending their Renters, exhausting their Coffers, and indebring of them-selues? Are vve not naturall Members, as they are naturall Heads? Are they more bound to doe for vs, than we for our selues? Al-be-it the

A wicked
People, doe
make a wicked
King.

A Bridge of
Golde to bee
made, for Enemies
to passe out on.

Just and true
Encourage-
ments, from
solide Causes.

Captivitie of
King Iohn of
France, and
of Francis the
first.

Great Ran-
some payed
by our Ance-
cestours, for
King David
Bruce, if the
Author was
not a little
mistaken.

Philip de Com-
mis sayeth, five
hundredth
thousand
Crownes.

Kings Spheare bee higher and greater than ours, yet everie *Man* doeth fill his own *Spheare*, and everie *Man's* estate, is a *Kingdome* to him-selfe. *Perseus*, that mightie *King*, having beside him infinite *Treasures*, and refusing to bestow some of them to *Gentius*, a *Neighbour-prince*, and others, who offered to combat the *Romanes* in *Italie*, he suffered them to over-throw him-selfe, in his owne *Countrey*. *Darius* committed the lyke *Error* with *Alexander*, and *Stephanus*, *King* of *Bosna*, the lyke with *Mahomet* the second: as I have remembered before, wee may prayse *GOD*, that wee have not such avaricious *Kings*. What is it, that good and naturall *Subjects* will not doe for the safetie of the *Sacred Person* of their *Kings*? Let bee of their *Kingdomes*, vvhether-in wee have our *Portion*, and common *Interesse* with them. We may reade in the *Histories* of *France*, what damage that *Countrey* did sustaine, for the liberation of their *King Iohn*, taken by *Edward*, the *Blacke Prince* of *England*, at the *Battell* of *Poitou*, and of *King Francis* the first, taken at the *Battell* of *Pavie*: and in our owne *Histories*, what our *Predecessours* did, for the redemption of *King David Bruce*, led *Captive* in *England*, and there detained eleven yeares: *Liberatus* (sayeth the *Histories*) undecimo ex quo captus est anno, numeratis quingentis millibus Mercarum Sterlingarum in presenti moneta. Hee was redeemed vpon payment of five hundredth thousand *Marks Sterling*, in argent content. A thing most admirable, the scarcitie of *Moneys* in those dayes considered. If a *Physition* should comend vs, in time of a dangerous *Sicknesse*, to take a little *Blood*, for preservation of the whole *Bodie*, wee should bee glad to obey him: why not by the like reason, when our *King* (who cureth and careth for the *Bodie* of the *Common-wealth*) doeth command vs, to bestow some of our *Goods*, for safetie of our whole *Estate*, ought wee not to obey? if wee were versed in the *French Annals*, to know what innumerable spoile of *Goods* was there, before the *Spaniards* could bee pyked out of the *Nests*, which they did build vpon their *Coasts*, and with-in their *Bowels*, wee would bee content to spende to our *Shirt* (as it is saide) before they should plant their *Tents* amongst vs. I have already told you, how they are of *Melancholious*, and fixed *Mindes*, not easilie rayfed, or remooved, where once they are set downe: where-of wee see the present experience into the *Palatinate*. To take, and then

then to giue backe againe; is not the way of their *Designe* to vni-
versall *Empyre*, over their *Neighbours*.

If anie would object, that the *Palatinate* is delayned for Re-
paration of the *Wrongs* and *Injuries* done in *Bohemia*, hee hath little
skill in the *Effayes* of the *World*; for why? these might have bene
long since composed, or redressed: but it is done to facilitate
their *Conquest* in *Germanie*, to enclose the *Nether-Landes* from *Suc-
course* of their *Friends* there, and to open a *Gate* into *England*, by
length of *Tyme*, vvhen they shall finde the *Occasion* fitting. So
that if the *Kings* of *Great Britane*, and *France*, together vvith their
Confederates of *Germanie* & the *Nether-Lands*, doe not joyne their
Forces, to banish them tymoullie, from the *Palatinate*, as the *Ro-
manes* did the *Carthagenians* from *Sicilia*, (vvhich I did note in the
beginning here-of) doublelesse they vvill bee vvpon their owne
Neckes at the length. There vvvas a great *Intervale* of *Tyme* be-
twixt the first and second *Warres* of the *Romanes*, against the *Car-
thagenians*; and yet the last did come to passe, and there vvith the
ytter over-throw of the *Carthagenian State*. And here I must re-
count a thing, (vvhich I haue often called to mynde, since His
Majesties comming from *Spayne*, and that the *Treatie* of his *Mar-
riage* did there expyre) how I my selfe, the yeare of their *Pacifi-
cation* vvith *Holland*, beeing in the *Towne* of *Brussels*, in familiar
discourse, touching our late *Soveraigne* his coming to the *Crowne*
of *England*, vvith a *Scottish Gentle-man*, of a fine *Wit*, *Experience*, &
In-sight in the *Spanish Designes*, and vvho had bene long tyme a
Coronell, and *Counsellor* of *Warre* amongst them, *Coronell Semple*, hee
sayd to me, That al-be-it *King James* vvvas an aged & wise *Prince*,
vvho had providently practized his peaceable *Entrie* to *England*,
that yet he vvvas much beholden to that *Tyme* so fortunate, as it
vvvas for him, vvhen *Spayne*, being so broken vvith longsome
Warres, had al-most begged their *Peace* frō *Holland*. And how-so-
ever (sayd he) your *King* may be free of vs, during his lyfe, yet if
ye shall surviue him; ye shall see no more *Peace* betwixt *England*
and *Spayne*: adding vvith-all, this *Speech*; *Laus non solum hominum*
est, sed etiam temporum. Where-vnto I did answer, that by these
it seemed, that the *Spaniard* intended to conquer *England*. Then
he rehearsed to me, the manie & notable *Injuries* done to them,
by the *English Nation*, by their prowde and falcuous ejection of

The Causes
why the *Pa-
latinate*, is
delayned by
the *Spaniard*.

A remarkable
Speech, of *Cor-
onell Semple*,
to the *Author*
of this *Trea-
tise*.

King Philip, before the death of *Marie*; by their fostering of their Rebels in *Flanders*; by their protection of *Don Antonio*, King of *Portugall*, and ayding of him vvith Sea Armies; but namelic, by their ordinarie Sea Rapines, and insolent Navigation, vvithout the controlling and coërcing vvhere-of, *Spayne* could not be in so good Case, as vvvas hoped for to be, in progresse of *Tyme*. And in the ende, hee did subjoyne thus farre, If your Catholicke Noble-men of *Scotland*, vvith whom my selfe (sayd he) did negotiate from *Spayne*, had bene wyse, and constant, your Countrey might haue bene, long before now, in a twentie-folde more happie Condition, vnder the Dominion of *Spayne*, than ever it can be vnder the Crowne of *England*; the Yoake of whose Seruitude and Tyrannie, shall questionlesse become intollerable to you, so soone as that King shall be gone, who doeth so well know you: for why? by reason of their Vicinitie, and nearnesse vnto you, they shall be ever preassing to draw great Rents from you into *England*, which cannot fayle to impoverish your Countrey: vvhere-as by the contrarie, the *Spaniard* should not only spend it amongst your selues, but should also yearlie send in great summes of Money to you, according as he doeth here in *Flanders*, & in his other Provinces. This *Storie* did I, after my returning to *London*, relate to His Majestie, who is now with GOD; and who having heard it, did answer me, That *Semple* was an olde Traytor, and dangerous companie for his Subiects, which went beyond the Seas.

Thus the *Spaniardes* know not when the Fish will swimme, but they doe keepe their Tydes diligentlie, and haue their Nets hung in all Mens Waters; so that if anie of vs would thinke, that the present Quarrell against *Spayne*, is more fibbe to the King, our Sovereigne, than to vs, by reason of the *Palatinate*, it were absurd ignorance also: For first granting it vvere so, yet there can be no Separation betwixt the Head and the Members: whome GOD and Nature haue knit together, there is none can loose. Next agayne, it is well knowne, that our late King, of blessed memorie, could haue gotten to marrie his onlie Daughter, greater, and the greatest of *Christian* Princes, if it had not bene to prevent the falling of our Crowns Succession, into the person of some *Papisticall* Prince, to the dangering of the Libertie Evangelicall, and Vnitie of this Kingdome of *Great Britane*: of both which the LORD hath made Him-selfe the Instrument to establish them. Our latest Histories doe record, that *Scotland*, *England*, and *Ireland*, haue al-

readie

The Quarrell
of the *Palati-
nate*, most fib-
bous, & why.

readie beene almost deuoured by *Forraigne Ambition*, by way of *Marriages* with *Papall Kings*, as of *Queene Marie*, the *Grand-mother* of our present *King*, with the *Dolphin of France*; & of *Marie*, *Queene of England*, to *Philip the second*, *King of Spayne*; vvhich of vvhich *Blood-sheeding*, *Cruell Warres*, and *Persecution* of the *Professors* of the *Gospell* did tollow, even to publicke *Martyrdome*, the *Stories* doe mention at length: vvhich moved our *Proto Reformer*, *Iohn Knoxe*, to publish that *Treatise* agaynst the *Regiment* or *Reignes* of *Women*. If so be, that the onlie *Daughter* of *Great Britane*, (and of that *King*) capable of the greatest *Marriage* in *Christendome*, vvas couched in so narrow *Bounds*, out of the holie *Projects* of her *Father*, to assure the *Peace* and *Liberties* of this *Kingdome*, to vs & our *Successours*, then can anie *Quarrell* in the *World* be so deare to vs, & more pricke our *Consciences* and *Honour*, nor the *Restitucion* of her *Estate*, although the *Spaniard* were resolved, to march his *Ambition* there, and come no farther?

Having treated thus farre concerning *Warre*, or the necessitie of *Warre* with *Spaine*, I come now to speake of things that may breede into vs *Distraction* of *Myndes*, or *Coldnesse* of *Affection* towards this *Businesse*: And first, (because it is most easilie answered vnto) I vwill remember how it did sticke in manie *Mens Teeth*, and could not at the first bee digested, that vvee did not know, no, not the *Lords* of our *Counsell*, vvhich vvas the *Course* of *His Majesties Navie*: that a publicke *Fast* and *Praying* vvas enjoyned for the successe of vvee know not what; and that this *Fast* vvas not limited, but during the *King's* vwill, contrarie the *Customs* of the *Scottish Church*, and diuers from anie *Example* to bee found in *Scripture*. The last of these two being a *Question Theologicall*, and impertinent to this *Discourse*, I will not touch: But for the first, I say, and it is approved in all *Ages*, that nothing doeth more advance great *Enterpryses*, than *Secrecie*: so farre, that *Secrecie* is the verie *Soule* of the *Actions* of *Kings*: and their *Secrets* once published, are but lyke vented *Wine*, which can no more be drunken. And most *Active Princes*, have brought to passe amongst puissant *Enemies*, most notable *Exploits*, onlie by meanes of *Secrecie*: as vvee doe finde speciallie in the *lives* of *Julius Caesar*, *Charles the sixe Emperour*, *Leuis the eleventh of France*, whose covert *Plots*, *secret Frimides*, *Voyages*, *Dyers*, and *Dayers* of

Iohn Knoxe,
against the
Regiment of
Women.

Of our domesticke discontent, or Feares.

The going of the Navie to the Seas, and our publicke Fast.

Secrecie advanceeth great Enterpryses.

Secrecie of *Julius Caesar*,
Charles the
fift, *Leona* the
eleventh, and
of the *Spanish*
Councell.

The Reforma-
tion, or Inno-
vation of
Magistrates.

Matchavell,
in his *Republ.*

Senators are
to bee of
good Age, &
Experience.

Battell, were kept in their *Breasts*, vnto the time of present *Execution*: which kinde of doing, was the chiefeft thing that made them so redoubted, and feared of all their *Enemies*; as the *Spaniard*, even to this day, delighteth to holde his *Neighbours* in perpetuall feare, by this secrecie of *Counsels* and *Counfes*. Withall I doe confesse, that such doing requireth a solide wisdom in *Princes*, and that other-wise it were verie dangerous: in the meane time it is sure, that wee who bee private *Subiects*, are not to craue a *Compt* of their *Counsels*; no more than the *Members* of the *Bodie*, doe question for that which they are commanded to doe, by the intellectuall *Reason* that lodgeth in the *Head*.

The next *Point*, shall bee to consider of our *Doubts*, and *Fears* *Domestike*, as I did terme them in the beginning: and first, touching the *Reformation*, or *Innovation* of *Counsell* and *Session*, intended by His *Majestie*; It is certaine, that *Princes* both may and ought to reforme, and if they please, innovate where there is neede; there being no meanes in this corruptible *World*, to keepe things in due temper, but after long progresse of *Time*, and growing of *Abuses*, to reduce them to their first *Institution*. *Plato* holdeth, that at the length, *GOD* shall reforme the *worke* of the whole *World*, and reduce it to the first *Puritie*; and that other-wise it is not able to endure and stand, I know not how that accordeth with *Saint Iohn Apoc.* who sayeth, *That wee shall see new Heavens, and a new Earth.* And a great *Politicke* saide, *That if some late reformed Franciscan Friars, and the late Order of the austere Capuchines, had not risen to maintaine some credite to the Pape's Church; that it had bene before now disgustfull even to all the World, by reason of his obstinate denyall, to reforme his Church, against the nature of things.* But to the *Purpose*: There is indeede no small importance in the *Auncietie* of *Senators*, long experienced in the *Mysterie* of a *State*, and with the *Humours* and *Conditions* of a *People*: and these are onelie they, who can bee called *Olde Counsellors*: And diverse of the wisest *Emperours*, sayde it was more dangerous to have an *olde King*, and a young *Counsell*, than a young *King*, and an *olde Counsell*. Whereof wee see the good experience in the *Spanish Government*, where the death of a *King* doeth no more interrupt the *Course* and *prosperitie* of that *Empyre*, than it were of

of

of anie private person. The verie Name it selfe of a Senator, doeth signifie *Agednesse*, as a *Senectute*. The Greekes called the Senate, *γερουσία*; to shew, that both Greekes and Latines did chooseth aged Men to their Counsellors: yea, suppose they could haue found numbers of young Men, Wyse, Graue, and of good Experience, yet they would not haue them to bee Senators, because that were (said they) to turne their Senate into a *Iuuenat*. Solon and Lycurgus; did prohibite by a Law, the comming of anie vpon the Senate, with-in the age of 40, although they were neuer so sufficient. But to leaue them, the Scripture telleth vs, (which is a Warrant infallible) that in the setting of the Iewish Governamēt, GOD commanded to chooseth 70, not of the best, nor the most learned, nor of greatest experience; but sayeth the text, *Of the most Aged, to whom Hee gaue the Spirit of Wisdome, in abundance.*

Yet whilst it is so, even good Politickes of the latter Tymes, and consequētie of greater Experience, will holde the Opinion, that it is expedient for the Common-wealth, to change and innovate Magistrates: and for it they doe bring this Reason, They tell vs; that the ende of good Governamēt is *Vertue*; and the scope of everie prudent Prince, should beeto render his Subjects *Vertuous*; and therefore the Rewards of *Vertue*; (which are publicke Offices of the State) ought to bee patent to everie vertuous Mynde, and the Hopes of them set before it, as the Marke where-at it must aime: which cannot bee, if Offices of State be lyfe-rentallie established in the Persons of a Few, who whilst they, and onlie they, doe enjoy the publicke Honours, and Emoluments, it doeth beger an Heart-burning, and Envy, into other good Spirits, who finde themselves neglected; and so doeth breede, and nowrith the Seedes of Civill Sedition. Farther, (say they) it doeth procure to those who possesse chiefe Offices in perpetuities, too much Grandour and Authority: it draweth away after it, the Eyes and Dependence of the People; and, as it were, stealeth a little of that Splendor that is due to the Royall Majestie: and being in the Persons of great Subjectes, prepareth the way to Popularitie, and Ambition. Agayne; they who reason agaynst the frequent change of Magistrates; they vse that Argument, vvhich the wittie *Tiberius* vsed, vvhon his Friends tolde him, that he did continue Men in great Offices too long, agaynst the Custome of that State: hee sayde, it

Numb. 11.

Inconven-
ients that fol-
low the per-
petuities of
Magistrates.

Inconven-
ients by the
Innovation
of Magi-
strates, and
Counsellors.

vvas better for People, to endure those, vvho were al-readie satiate, and full of their Blood, (meaning their Goods) than vnderly the Hunger, and Avarice of a new Entrant: Nec enim parit populus regnum breve. With-all (they say) that the changeable Magistrate hath no Cowrage, nor Boldnesse, to administer Iustice; but teareth the displeasure of Men, being shortlie him-selfe to descend to a private Condition, perhaps inferior to manie, over whome hee is Iudge for the tyme: So that betwixt these two Extremities, one vvould thinke the Mid-way verie fitting to bee followed by prudent Princes, vvhere they may neyther bee perpetuall, nor much frequentlie changed; vvhere they be only to the pleasure of the Prince, and wirth-all made Syndicable, and Censurable. For certaynlie, (as all Men know, vvho vnderstand Politie & Histories) there was never a Magistracie invented by Men, that did ad more to the Vertue, Increase, and Stabilitie of a State, than that of the Censor amongst the Romanes; vvhen once a Yeare, the Consuls, the Senators, the Generals, the Knights, the Captaynes, the Tribunes, the Pretors, the Questors, & all vvho had the meanest Intromission vvith the State, did compeare, & tremble, in presence of a Censor, fearing Disgrace, or Deposition from their Offices, or Dignities. The Spanyards keepe in their Provinces of Italie, an Image of this sort of Magistrate, called by them, Syndicator: and so they doe in the State of Genua. Of this they haue some shadow in England, al-be-it not in the person of one Man, by those who are called Their Court of Conscience. And of this it seemeth that our Sovereigne King hath now erected an Image amongst vs, (if I be not mistaken) in establishing The Indicatorie of Grievances.

Of the which Indicatorie (because Men doe dispute diversly, as of a thing newe, and vnkowne amongst vs) I will shortlie consider two Circumstances, which I trust shall serue some-what for our Information, touching the Importance there-of: First, the Use and Ende of it: secondlie, the Warrant and Authority where-by it may be established. For the first, The Scope there-of is not onlie Politicke and Vertuous, but of most Necessarie and Profitable Use, for the Common-wealth: that is, To purge the Land from devouring Cormorants, and those who sucke the Blood of the People: to wit, Corruption of Iudges, and Officers of State, if anie be, Extorsion of Seale-Keepers, and Wryters to Seales, exorbitant vsurers, Transporters

Vtilitie of the
Censor amongst the
Romanes.

The Spanys
Syndicator, in
place of the
Censor.

Nature of the
Comiss, for
Grievances.

ters of Coyne, Detrainers and Traducers of His Majesties Counsels, and Actions: all which (being the Ground and Source of Publicke Pover- tie, and Pillage) are particularlie ordayned to vnder-ly this Iudi- catorie. And if there-with the Commission had bene also granted, expresselie agaynst Transporters of Oxen, Kyne, and Sheepe, where- by our Countrey is incredibly damnified; and also agaynst all Pro- digall and Profligate Persons, who by Ryot of Lascivious and Dissem- perate Lyfe, doe destroy their Patrimonie, and there-with their Wyves and Children, that such might bee punished, according to the Custome amongst the ancient Greeks and Romanes: then, I say, these beeing committed to the Censures of entire and intelligent Men, there is no Policie that could more reallie yeeld manie Po- pular Comforts. There is indeed a Generall Clause in this Commission, vvhere-by His Majestie taketh Power to Him-helfe, to reierre there-vnto what-so-ever shall please Him: agaynst the which wee seeme to take this Exception, to say, that this may import a Controlling & Reduction of the Decrees of our Session, (if His Majestie would so:) a Practise thought too too extravagant, and extror- dinarie: and yet this may be rather Mistaking, than True Iudgement of those who thinke so; vvhich I doe demonstrate in this man- ner.

We say, there hath not beene; neyther ought there to bee, anie Appellation agaynst the Supreme Iudicatorie of our Session, vn- lesse it were ordayned by a Parliament; this is our Exception: but leaving the Hypothesis touching our Session, I will take me in ge- nerall agaynst the Thesis it selfe, to say thus farre; That it is not onlie agaynst Christian Practise and Profession, but agaynst Huma- nitie, to holde, That there should bee no Sovereigne Power aboute all ordinarie Iudges, to soften and mittigate the Rigour of Lawes, *Quia summum jus summa injuria*: the Rigour of the Law, is a Rigorous Oppression: for Example, A poore Man is found Yeare and Day at the King's Horne, beside his knowledge, & perhaps for a naugh- tie matter, of five or sixe Shillings Striveling, where-by his Lyfe- Rent of such things as he hath, falleth into the Hands of the Lord his Superiour, who presentlie getteth before our Session, a Declara- tor there-vpon in his Favours. These Iudges cannot helpe this dis- tressed Partie, because there is a Law standing agaynst him, and they are sworne to the King, who did place them, to admini-

strate *Iustice*, according to the *Law*. So manie such, yea, and more pittifull *Cases*, doe daylie occurre before *Ordinarie Iudges*, vvhere-in *Conscience* and *Iustice* stand in contrarie *Teames*, that I need no more to exemplifie it. The *Iudges* must giue way to *Iustice*, and haue no power to mitigate: yet no *Man* will deny, that this kynd of *Iustice*, is a grievous *Oppression*. Here wee see a manifest *Necessitie* of *Appellation*, to some *Soveraigne Power*, who may dispense with *Legall Rigour*, in *Favours* of weake and distressed *Parties*. None can dispense with a *Law*, but a *Law-Giver*: No *Subject* is a *Law-Giver*; *Ergo*, No *Subject* may dispense with a jot of the *Law*, except he haue *Comission* from Him who gaue the *Law*.

A latter appellation, due to
Soveraignie.

The power to moderate *Legall Extremities*, or to absolue from *Laws*, hath ever bene properlie annexed to that *Soveraigne Majestie* that gaue the *Law*, in anie *State*, whether that *Soveraignie* was *Popular* or *Princelie*. Before the *Ejection* of *King Tarquinius*, by the *Romans*, it was annexed to the *Royaltie*, as their *Histories* doe clearly show. After the *Expulsion* of their *Kings*, that *Soveraigne Majestie* of giving *Laws*, was transferred to the *People*, as wee may perceiue by the wordes vsed by the *Senate*, when they did present anie *Law* to the *People*, *Quod bonum faustum felixq; sit vobis et Reipub. velit*, iubeatis: that is, *Ye will be pleased, to authorize this Law*, which the *Gods* may grant may bee for the happinesse of your selues, and of the *Common-wealth*. And therefore vnto the *People* also (as then the onlie *Law-Givers*) was transferred the Power, to dispense and absolue from *Laws*: and to that effect, a latter *Appellation* was ordaind to bee, from the *Senate* it selfe, vnto the *People*, by the *Law VALERIA*; which is sayd by *Livius*, to be the *Fundament*, & *Mayne Strength* of the *Popular Soveraignie*. The *Practise* here-of, we reade in the *Case* of *Sergius Galba*, the *Orator*, who being convinced of *Leſe-Majeſtie*, by *Cato* the *Censor*, did appeale vnto the *People*, & had his *Absolution* from them. Agayne, when this *Popular State* of *Rome* was reduced in a *Principautie*, by *Caſar* the *Dictator*, the *Mitigation* of *Laws*, or *Absolution* there-from, did returne, and rest into the person of the *Prince*: as we reade of *Cicero*, pleading for *Pardon* to *Ligarius*, at the *Hands* of *Caſar*: When I pleade, sayth he, before other *Iudges*, I ſpeakenot of *Pardon* to my *Client*, but stand to my *Defences*, That the *Accuſator* is calumnious, the *Cryme* forged by *Envie*, the *Witnesses* infamous: but heere, sayeth hee, I craue
Grace,

Grace, Quia pœna Legi Gratia Principi debetur. Agayne, we reade in Contareno, vpon the Venetian Government, that the first Law that was made, for the establishment of that Republicke, was, for a last Appellation, from all Iudges Ordinarie, vnto their Great Counsell, into the which the Sovereigne Majestie was placed, that State beeing Aristocraticke: so that this Power, to absolve, or dispense from Lawes, by a last Appellation, hath ever beene incorporate in the Sovereignitie geaue Lawes, as naturallie belonging there-to, and inseparable from the same.

Thus there beeing a Necessitie, which no man can deny, of Appellation from Legall Rigour, to some Sovereigne Power, who may mitigate the same; and that being proper to the Supreme Majestie of the State, (as I have showed) those have led me vpon the second Circumstance, touching the Commission of Grievances; that is, to speake of the Authoritie, where-by it may bee established, and whether or not His Majestie may doe so much by His Prerogative Royall, without the Approbation of a Parliament added there-vnto. And that I should not seeme to corrupt the Veritie of so Sovereigne a Point, with Flatterie of the Prince, or for feare of Subjects, for the first, I will confesse, that I am not of the Opinion of Melancthon, who helde, that those hard and imperious Practises of Kings, objected by Samuella to the Israelites, when they did demand a King to rule over them, were the true and naturall Priviledges of the Sovereigne Majestie: But I doe thinke, that they were rather permitted Acts of GOD. His Iudgement, against a wicked and rebellious People: for other-ways Samuella being then their Supreme Prince, him-selfe would not have justified the vprightnesse of his Government, by saying, *Whose Oxe, or whose Ass have I taken?* If it had beene lawfull for him to take them; as hee doeth there pronounce, that the following Kings should take them: Besides that, the Text of Samuella, in that place, doeth not say, that a King shall have right, To take their Sonnes, Daughters, and Elders, and to employ them to his use and service: But onlie, that it shall be the manner and fashion of doing of their Kings. Neither doeth the Hebrew word *Mispal*, in that same place signifie a Right to doe, but a custome and Fashion of doing: and therefore the greater part of the Learned holde it true, which some Hebrews have written of Samuella, that the Book

composed by him, a part of the Priviledges and Prerogatives of the Sovereignitie (mentioned in his Text of the Scripture) was suppressed, and destroyed by the succeeding Kings, for their greater Libertie, to exercise the Artes of Tyrannie.

But whylſt it is ſo, yet wee are to vnderſtand, that there is no thing more ſacred, next vnto GOD, in this World, than Sovereigne Kings: they are the LORD His Anointed, they carrie His Image, they holde the Charter of their Authoritie, immediate-lic of Him, they are like vnto the higheſt Spheares, receiving the firſt Influence and Emanation from GOD; they are His Lieutenants, to command over all Men, holding themſelves onlie of Him: ſo reſpected of GOD, that wee are commanded by the Spirit of GOD, to obey Kings generallie, without reſtriction, whether they bee Good, or Bad, becauſe they are of GOD: if they bee good, Hee hath ordained them, for the Quietneſſe, and Proſperitie of good People: if they bee Bad, Hee hath ordained them, for the puniſhment of Wicked, and rebellious People: ſo farre, that in my judgement, wee can finde no lawfull Warraund, for Subjects to dethrone the Bad, more than the Beſt: in which Reſpects, it is moſt neceſſarie, that we ſhould rightlie know the Qualities of their Perſons, and Dignitie of their high Callings: to the ende, that wee may vnderſtand what kynde of Obedience is due vnto them. It is not ydle, nor without great Reason ſayd, that Sovereigne Kings are lyke vnto GOD. There are in GOD manie thinges communicable to His Creatures, His Juſtice, Mercie, Veritie, Love, Wiſdome, Providence, of all which His Creatures doe in ſome degre participate. Agayne, there are in GOD thinges inierlic incommunicable to Creatures, and which can never be ſpoken of them, but privatiuelie, as His Omnipotencie, Inſinitie, Eternitie, and theſe are the proper Markes of the DEITIE that can never fall in anie Creature what ſo ever. Even ſo, there bee in Kings: (who repreſent GOD on Earth) diuerſe and manie thinges communicable to Subjects, beſides Honour and Riches, which from Princes doe reflect and ſhine vpon Subjects. A Subject may reſemble his Prince in ſome Proprieties, both of Bodie & Mynde; but with all (in that alſo lyke vnto GOD) they haue ſome inſeparable Markes of Sovereignitie, which cannot be communicated to Subjects, vvithout the overthrow or Leſſon at leaſt of their

of their Majesty. As for the first, to bee Law-givers, the Disputes and Decrets of their Counsels, Senates, and Parliaments, are but a dead Letter, vnto the tyme that the Royall Word, SCRIPTA, Signe, or Seale, doe giue Lyfe and Authoritie there-vnto: *Senatus decernit, lex iussit*. If this Point, to giue Lawes, were communicable vnto Subjects, then Subjects also might dispense with Lawes, & so participate of the Sovereignitie. Another inseparable Marke of Sovereigne Majesty, is to decreet of Peace and Warre: Counsels and Parliaments may agitate, the Prince onely may resolve. I grant indeed, that in Christian Kingdomes, vvhich holde more of Aristocracie, than of Monarchie, the things of Peace and Warre doe much depende vpon the Voyce of the Nobles, but the Seale of Authoritie is onely from the King. A third Marke inseparable of Sovereignitie, is the Institution, or Deposition of chiefe Magistrates, which by the fore-sayd Law Valeria, was annexed to the Popular State, as due to the Sovereigne Majesty then Popular. And certaynly here-in lyeth not onely a conspicuous Marke of Sovereignitie, but also a Mayne Point of the Fortitude and Strength of the same. A fourth Marke of Sovereigne Majesty, and which is of it selfe most Sovereigne, & incommunicable, is this latter Appellation of Subjects to their Sovereignes, in the Cases of Legall Rigour, from what-so-ever Iudges vwithout the which, the light of Reason doth shew to anie Man, that there can bee no true Sovereignitie: lyke as wee see, that the Consent of the World, the Practice of all Ages, & these of our owne Nation, doe giue to Kings the Royall Priviledge of granting Grace and Remission, from Lawes, even where the LAW of GOD doeth ordayne Punishment by Death. And the most temperate Christian Kings, doe assume and exercise this Priviledge, to pardon Persons Criminall for Slaughter, at their owne pleasure. It being so, how much more ought the Royall Sovereignitie to haue this latter Appellation annexed vnto it, from all Iudges, and Causes Civill, vvhether Legall Decrets are found to be hard and tyrannous? Or if a King cannot bestowe this Grace vpon a distressed Subject, to repledge him from the tyrannie of Law, how can hee bee sayde to carrie in His Person, a Sovereigne Power?

This Priviledge, of a last Appellation, in difficult Cases, is not onely proper to Sovereignitie, but lyke wylf a thing ever sought and challenged by Subjects, as due vnto them to bee granted by

their Kings. Nero, and Caligula, Princes give to private *Lasciviousness*, they did (for their owne Ease, and Freedome from *Effaires*) ordayne, that no *Appellation* should be frō the Senate vnto them; but yet the *Romanes* would never quyte that *Benefite* of a latter *Refuge* to their *Emperours*. And if we shall try thinges well, wee should find, that the present *Practise* of almost all *Christian Princes*, hath put *Commissioners*, or *Lieutenants* in their Place, to exercise that *Poynt* of the *Soveraigne Majestie*, for receiving of latter *Appellations*, in *Causēs Compassionables*, as the foure Courts of *Spayne*, to which, as to the *Royall Soveraigntie*, there are *Appelles* from all *Judges*. Their *Syndicators* in their *Provinces* abroad, are instituted to the same end, and that so profitable, that there is not in any *Christian State*, a surer Means for mayntaynance of *Peace & Justice* amongh *People*. The *Chamber Imperiall* in *Germanie*, vwhere-vnto there are drylie *Appellations* from all the *Cities, Dutchie, Counties, Baronies*, within the whole *Empyre*. In *England* they haue their Court of *Conscience*, for the same vse and ende. So that I doe thinke, for this *Commission for Grievances*, here presenting the King His owne person, to receiue these latter *Appellations* due to the *Soveraigntie*, albeit it seeme to be a newe *Iudicatorie* of late *Invention*, yet it is not so, because it was ever incorporate, and inseparable included in the *Soveraigne Maiesstie*. I trust we will all thinke, that nothing is more agreeable with *Pietie, & Good Conscience*, than the allowing of such *Appellations*, from *Legall Rigour* and *Extremitie*: neyther anie thing more becomming the *Soveraigntie* that *GOD* hath placed in *Christian Kings*, than to receiue and heare them; since *Judges Ordinarie* may not doe it in the nature of their Office, being sworne to administrate *Iustice* in *Legall tearmes*, & wanting power to dispense with *Laws*: vnlesse that His *Maiesstie* vould grant to the *Lords of our Session*, the same *Commission* and *Power*, appoynting some of them for *Lawe*, and others for *Conscience*, and so consolidate both the *Offices* in one. Alwayes, if the King ought or may heare the *Grievances* of His *Subjects*, as due vnto His *Soveraigntie*: and if he may doe so much in His own person, then there is no doubt, but He may doe it by *Commissioners*; and must doe so, because of *Remotensse* of Place for our *Ease*, and because of multitude of *Effaires* for His owne *Ease*.

I thinke it not amisse, heere to declare, how our *Historiographer*,

pher, Buchanan, treating of the Originall Election of our Colledge of Iustice vnder King James the fift, hee did esteeme it a mere Tyrannie, if no Appellation should bee there-from; *Quando Collegium Iudicium* (sayeth hee, in his fourteenth Booke). *Edinburgi constitutum fuisset, tamen qui sperabatur eventus non est consecutus, nam cum in Scotia nulla pene sint leges prater conventum decreta, eaq; plexaq; non in perpetuum, sed in tempus facta, iudicesque quod in se est lationem legum impediunt; omnium civium bona quinddecim hominum arbitrio sunt commissa quibus & perpetua est potestas, & imperium plane tyrannicum;* that is to say, When the Colledge of Iustice was planted and authorized at Edinburg, there did not follow there-on the good Events which were expected; for there being no other Lawes in Scotland, almost, but Aites of Parliament, and Iudges, given, so farre as lyeth in them, to hinder the promulgation of Lawes; the Lands & Goods of all the Subjects were committed to the arbitrinment of fiftene Men, to whom was granted a perpetuall power and Authoritie, playnly tyrannous.

Now to proceede touching Ordinarie Magistrates: As Lawes are not perpetuall, so are not Magistrates everie-where, nor at all tymes; neyther is it absolute; expedient, or necessarie, to be so: albeit we must all confesse, that it is not without great & publicke detrimment, that old and faythfull Magistrates should be often changed, yet the Current of States is so fluxable, & subject to so manie casuall Changes, that very good Princes haue changed verie good Magistrates, for verie good Causes. Max. Aurel. going abroad, through his Provinces, to view and consider the Administration and Order of Iustice, he did displace, & hang even of the best and speciall Magistrates, because that hee would suffer no Man to beare Office in the Countrey where hee dwelt, namelie, a Great Man: as if His Majestie should not permit a Noble-man, inhabiting the North of Scotland, to bee heritable Shyreffe, or Lieutenant there, and respected there by that Meanes, as a Prince. Which kinde of doing, as I vnderstand, is observed thorow all Spaine; where everie Iudge Ordinarie, is a Stranger there where hee judgeth. And oft-times, as wee may reade into their Histories, it hath beene acted by the Parliaments of France, that two of one Familie should not bee of one Session; and most sufficient Magistrates, to haue beene remooved for that Respect: and brieve, there is no Question, but Princes not onlie may change their Magistrates,

Two of one Familie, not to be of one Session, of Iudges, approved in France.

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but doe often finde it verie good *Policie* to doe so, being alwayes oblished to place into their *Rowmes*, Men truelie sufficient for *Knowledge* and *Sinceritie*. *Plutarch*, a rare *Man*, both for *Morall* and *Statelie* *Wisdom*, saide against those who would establish perpetuall *Magistrates*, *Videmini aut non multi facere Magistratum, aut non multos Magistratu dignos habere.*

But I come to speake (which appearinglie is not yet in *Head*) of another *Point of Reformation*, into our *Seate of Iustice*, than the which there is nothing that would breede greater *Solace* to the whole *Bodie* of this *Kingdome*: and would to *GOD His Majestie* should take it to *Heart*, and bee truelie enformed of the *Importance* there-of. And this is of the great numbers of *Advocates*, who for their *Commoditie Particular*, doe breed the long-somnesse of *Processess*, that spoileth so manie good *People*, and which manie good and great *Kings* haue endeoured to correct. By this *Abuse*, the *Seate of Iustice* is turned to bee a *Sinke*, that draweth into it the greatest part of the *Ritches* of the *Land*; and this, about all thinges, doeth make so manie vnable to *serue* their *Prince* and *Countrey*. These are the *Men* (whom *Cuiacius* who knew them well) did call, *Fæces & vomitorium juris, forensia pectora, vulturesq; togatos*, the *Dreg* and *Extremet* of *Lawes*, *Confounders* of *Lawes*, *Men* who spue out their *Braines*, in subtil *Inventions*, to maske *Lawes*, and make them of endlesse *Disputes*: which is the reason, why so manie of them, doe possesse the *Pallaces* and *Castels* of their *Clients*. This is an *Abuse*, that the greatest of *States* haue beene by times forced to relent, and goe about to reforme it. The *Ancients*, who were so contrarious to haue anie new sort of *Imposts* vpon their *People*, they did (for repressing of the noysome multitude of *Advocates*, & the wrackfull iniquitie of lingering *Processess*) invent an *Impost* vpon everie *Processe* of *Law*, even to the tenth part of the whole that *Parties* did pleade for, as we reade in *Festus Pompeius*, and *Varro*, in his *Bookes De Lingua Latina*. Diverse of the *French Kings*, namelie, *Lewis*, called *Le Saint*, who went into *Africke*, against the *Saracens*, hee did almost vterlie extinguish this *Trade of Advocatou*, and did appoint as well *Disputers* as *Heaters*, and *Iudges* of *Processess*, who were not *Mercenarie*: And hee him-selfe gaue ordinarie *Audience* to *Causess*, in *Pallaces*, and *Gardens*, at certaine affixed *Houres* to that

Reformation
of the Barre,
& Advocats,
how necessa-
rie.

Imposts an-
cientlie layde
vpon Pro-
cesses.

Lewis le Saint,
Enemie to
Mercenarie
Advocatou.

that vse: so did hee hate the *Cavallis* (as he did contemptuously call them) of *Advocates*. It was for manie *Ages* in *France*, acted and observed, (for stopping of this *Streame* of *Iniquitie*, and *Spoile* that commeth vnder *Pretext* and *Name* of *Law*) that who did lose the *Processe*, should pay the whole *Charges* and *Expenses* made by the *Partie Gainer*, during the *Pley*. This indeede seemeth to bee hard and rigorous, and yet (say these who stand for it) that being compared with the other *Extream*, (that is to say, with this *Insolence* and *Libertie* of *Advocates*, to make *Lawes* and *Processes* to bee endlesse) it is the most easie and tollerable of the two, and ten times more tollerable: for why? it should but restrain this foolish *Frequencie* of the *Lawes*, and constrain *Parties* to more *Friendly* *Appointments* of their *Controversies* at *Home*. For *Example*, if *His Maiestie* should make a *Law* by advice of *His Parliament*, that all *Processes* vnder the avails of 10000 *Marks*, should bee referred to so manie *Noble-men*, or *Barrons*, with so manie *Church-men*, dwelling nearest vnto the *Parties*, and that none should be heard to speake, but the *Partie* him-selfe, or his best informed *Friends*, it were a great *Reformation* of this evill of *Lawes*. And who doubteth, but the *Bodie* of the *People* would gladly embrace it; for is there anie thing more ordinarie now, than to see *Men* in the sure of a thousand *Pounds*, spende as much perhaps, before hee can haue it? Again, wee reade of another *Practise* attayed in *France*, for avoyding of this *Inconvenient*: they had a kinde of *Impost* on their *Subjects*, called *Capitation* (*Census*) where-by every *Man* payed so much; as for having libertie of a naturall *Subject*: this they did abrogate, as an *Ignominious* *Exaction*, and in place thereof, did erect an *Impost* vpon *Lawyers*, *Writers*, and *Superfluous* *Prodigalities*, as *Partbian* *Furres*, *Perfumes*, *Fairding*, *Cloath* of *Gold*, *Indigo*, and such as these, thinking that the most honourable and innocent *Impost*, that could be layd vpon a *People*.

Wee reade againe, into the lyfe of that famous *Emanuel* of *Portugall*, of whom I spake before, that hee was vnderfullie given to this kinde of *Reformation*, of the *Evils* and *Abuser* of *Advocation*. Hee sent yearly *Visitors* to all the *Seats* of *Iustice*, with power, to punish, some vwith remouall from their *Places*, some vwith *Multe* of their *Goods*, yea, and with *Death*, if the weightynesse of the matter of their *Transgressions* did merite so much. He

Emanuel,
King of *Portugall*,
Enemye
to Mercenarie
Advocation;

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In what
Christian
Countreys,
no Advocac-
tion.

In Venice Ad-
vocates have
two Audien-
ces, and no
more.

Multitude of
Iudges, pro-
fitable.

went about him-selfe, to giue *Personall Audiences*. Wee reade againe, that in *Rome*, vnder *Pope Gregorie* the tenth, and *Iohn* the twentieth one, and *Nicolaus* the third, it was intended, and vrged by those *Popes*, to eradicate and cast out, that multitude of *Advocates* and *Notars*, who as a noysome *Vermine*, did gnaw the *Bowels* of their *People*: but by reason of the brevitie of their *Iyues*, (which as everie one knoweth doeth intercept manie good intended *Policies*, there) it tooke no *Effect*. Againe, in *Switzerland*, *Almanie*, and other *Northerne Regions*, all *Proceses* are decerned by deduction of *Causes*, onelie by the *Parties* them-selves, without anie *Advocate* at all. In *Venice* their *Supreme Seate* of *Civill Iustice*, called *Quarantia*, consisting of 40, of the *Nobilitie* of *Venice*, they doe sende out, at ordinarie times of the *Yeare*, a sort of *Syndicators*, vvho goe to all the *Iustice Seats* through-out their *Territories*, to censure their *Proceedings*: and where they finde them to have exceeded the short *Dyet* of *Tyme* appointed for decyding of *Causes*, they doe remoue them: and where they finde matter vvorthie of *Appellation*, they bring it before the *Quarantia*, where the *Advocates* get two severall *Audiences*, everie of them to an *Houre-Glasse*, and there is all. Where-as heere, our *Advocates* must have, not *Howes*, nor *Dayes*, nor *Moneths*, nor *Yeares*, but vvhole *Ages*, if they please: neither is there anie possibilitie of correcting this, but by a *Soveraigne* and *Absolute Mercicord* of *His Majestie*: absolute, I say, even to take vpon himselfe, by his *Regall Authoritie*, to breake downe that devowring *Monster*, which they call the *Order* of their *Houses*, consisting of so manie *Steps*, and *Degrees* of *Processe*, that it were better for a *Meane Man*, to goe through the *Fyre* of *Purgatorie*, than through these. If *His Majestie* would weede soorth the most subtrill *Advocates*, and make them *Iudges*, banish the most ignorant, and employ to the *Office* of *Advocation*, those of mid-ranke; assigning vnto them so manie *Dayes* of *Pleading*, without more. As for *Multiplication* of *Iudges*, it is rather profitable than perilous, *Quia multum aque difficilis, quam tantillum corrumpitur: Et melius omnibus, quam singulis creditur: Et nemo omnes neminem unquam omnes fefellerunt*. Certainlie, without some *Reformation* of the *Barre*, the *Reformation* of our *Sesson*, for the vye of the *Subiectes*, will bee without much perceivable good. If *Reformation* of things

things should bee by reducing of them to their first Institution, doubtlesse the Foundation of our Session hath bene free from these multitudes of *Advocates*; and as yet manie People doe live ver-tuoullie, and happilie, where there be none permitted at all. It were a notable *Reformation*, if what *Subiectes* in Scotland doe employ this way, to the mutuall over-throwe one of another, it were saved, and exacted for the service of the *Common-wealth*.

Alwayes, to proceed for *Reformation*; We reade in the *French Histories*, that *Lewis* the eleventh finding manie *Baylives* & *Shyreffships* heritable, annexed to the *Houses* and *Successions* of *Great Men*, he did revoke, and annull them; making them not onlie changeable, but *Syndicable*. Of such wee haue great numbers in Scotland, with verie great necessitie also of *Reformation* at least, as is well knowne, there beeing nothing more aliene, and averse from *Iustice*, than the verie *Name* & *Nature* of an *Heritable Magistrate*; nor anie thing more absurd in *Policie*, than the *Administration* of *Iustice* to be perpetuate, and tyed to one *House*, or *Clan*, where-in *Women*, *Children*, or *Fooles*, may come, by tyme, to succede; all which three are vncapable of that kynde of *Charge*. And if the best of them, who haue the *Right Heritable* of a *Magistrate*, doe put in the *Place* some of their ignorant *Kins-men*, to exercise the same, who can doe nought, but practise *Trickes* of lewd & base *Oppression*, these must be comported by the *Bodie* of the common *People*, and often times by the better sort; & why? because my *Lord* is *Heritable Shyreffe*, & the *King* cannot remoue him. Is not this to suffer some *Subiectes*, to play the *Prince* over their *Neighboures*? Or can anie thing bee more derogariue to the *Royall Sovereignitie*? For why? it taketh away one of the proper *Marks* there-of, which is inseparablie annexed vnto it: that is, of placing chiefe *Magistrates*; a thing onelie due to the *Princes States-Men* and *Counsellers*, may nominate, but the free *Election* belongeth to the *King*. And in tymes, when *Factions* are pregnant, *Princes* are even to bee jealous of the trustinesse of *Prime States-Men* in that *Poynt*: For *Ambition* is often tymes more curious to fortifie it selfe, than the *Common-wealth*. Alwayes, if *Heritable Offices* haue bene ancientlie granted, for great and speciall *Services* done to the *King*, or *Common-wealth*, by particular *Men*, from whom such *Rights* haue descended to their *Posteritie*; then

Heritable
Magistrates.

Bad, in *Repub.*

Erected
Church
Lands.

Conscience, Equitie, and Royall Magnanimitie, doe requyre that such Person bee condigntlie satisfied for their Dimissions, according as His Majestie hath alreadie condescended. As on the other part, if such a Subject should be difficill, or intractable with his Prince, in a Poynt of that Qualitie, it should bee thought contrary to the modeltie of Mynd and Carriage, which in ducitie he ought to his King, and should argue in him, too much Love of Sovereignitie.

The lyke may certaynlie bee sayde of the late Lords of Church-Lands: no, we rather call them Petite Princes, so much Power doe they arrogate to them selves, over those who bee within their Lordship, preassing to exercise the same Bastard Domination over their Tennantes, by the tyrannie of their Heritable Courtes, which ancientlie the Pope, and his Abbots, did practise, who did micerlie appropriate to them selves, the Vassallage & Homage of so manie of the King's Subjects, as were within the Purprize of their Lands: They did so before, and now the New-Erected-Lord doeth the same, and much worse: *Nec Dominum vitavimus, sed Dominum*: We have changed the Dominator, but are not freed from that Bastard Domination. The olde Abbat, and his Convent, ancientlie following the Monasticke Life, exempted from publicke Offices, or travelling to Court or Session, or any else where abroad, they were content with the Payment of their Rentall in easiest manner, and oftentymes with lesse, & did bestow great part there-of in Hospitalitie to the Payers: and albeit their poore Tennants were obliged to them, for Service of Harriage and Carriage, yet they did impeach them no more, but once a Yeare to leade in to their Clostr, vpon the Clostrall Charges, some Elephas, Fishes, & Fowell: this vvas all. But now, vvith the change of the Lord, the Tennant hath changed the Happinesse of his poore Condition. For vvhy? to speake sincerelie, the tyrannie of the Papall Abbots vvas exercised most in that Case, against their King, by spoyling from Him the Vassallage of His naturall Subjects: otherwyse, they were most bountifull, and indulgent to their poore Tennantes, vvho now by this Change, are brought to as pretifull Slaverie, as the Israelites vvere vnder Pharaoh. Their Lord, hee is not a Church-Man, nor of the Clostrall Profession: he hath continuall a-doe vvith Court and Session: he hath daylie occasion of sending Carriages, & bringing from abroad: the basest of his Servants must not goe a foot, he must

he must be carried, if it vvere vpon the Necke of his poore Tenant: hee must labour his Lord's Vine-yards, and make his Bricke, vvith much Hunger in his Bellie the meane vvhyle. The King cannot helpe him, because his Lord hath the *Authoritie* of an *Heritable Court*, & is absolute over him: he will not lead his *Turkes*, but still he must haue more than the worth in Bolles: & when it is so, greater *Pryces* than be ordinarie: if he haue to send thorow the Countrey his *Cookes*, the poore Man must bring his Horse from the Harrowes, al-be-it the Season were never so faire: and a number of like things, vvhich if they bee not presentlie done, hee taketh *Decretes* to him-selfe, in his owne Courts, (vvhich no *Christian King* doeth) and sendeth his *Officers*, to poynd the poore Creature, vvith such *Rigour*, that if there vvere no more in his House, but the pot, vvhere-in his sillie Portion of Meat is preparing, it must be taken from him: that verie sure it is, that *Christian People* bee not so oppressed vnder the *Turke*. I vvish that His Majesty vvould deliver His Subjects, from the Toake of their grievous *Servitude*, and *Oppression*, and extinguish the *Tyrannie* of *Heritable Courts*: to the ende, that *Gentle-men*, and others, haue but one Master to looke vnto, and one Sunne, to draw their light from: and this is most necessarie to bee, although His Majesty should suffer them to brooke the Lands.

For vvwhether the *Domaine* of the *Crowne* (vvhere-from those Lands vvere given) bee alienable, or vvwhether being devoted to the Church, they may returne to the *Regall Patrimonie*, al-be-it I vvill not take on me to define, yet according to my knowledge, I shall deliver mine *Opinion*, vvith *Reverence*, and *Correction*. That the *Domaine* of *Republicks* is not alienable, it is certaine, and hath beene so maintained, by the chiefest of them, to vvizt, *Athens* and *Rome*, where two *Prym-men*, *Themistocles*, and *Cato* the *Censor*, did take backe, as vvce read in *Plutarch*, *brevi manu*, whatsoever had beene alienate of the *Publicke Domaine*, although manie yeares before, holding that the *Prescription* of an hundredth yeares: vvhich doeth qualifie and assure all *Possessions*, cannot take away the *Publicke Patrimonie*, (because there is no *Prescription*, saide they, of Men against GOD, nor of Particulars against the *Common-wealth*) but vvwhether the *Royall Sovereignty* going aboute them in manie absolute Points, doeth also goe aboute them

If the *Patrimonie* of the *Crowne* bee alienable.

Domaine of *Republicks* not alienable.

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How Christian Princes
doe accept
their
Crownes.

in that kinde of *Priviledge*; one would thinke it some-what incertaine, because of the diverse *Practises* of *Princes* in that behalfe, according to their *Humours*, to the *Condition* of the *Time*, and to the weightinesse of *Services* done by those, to vvhom they haue beene bountifull. Some *Princes* haue esteemed the *Domaïne Publicke* so sacred, and inviolable, that vvee reade of that *Romane Emperour, Pertinax*, how hee caused to bee defaced, and put away his *Name* and *Image*, that was engraven vpon the publicke *Palaces*, saying, that the *Houses* belonging to the *Common-wealth*, ought not to beare anie *Markes* of *Impropriation* to him. And of *Antonini*, called the *Pious*, that hee did not for the same respect, dwell but vpon his peculiar *Heritages*, and spend the *Rents* belonging to him, other-wise, than by the publicke. But the case is so farre altered, that at this *Time*, and in these latter *Dayes*, *Princes* more by an *Inspiration* of private *Favour*, or for to exercise the *Libertie* and vse of their *Royall Prerogatives*, than for anie knowne *Worth*, or *Merite* of *Men*, haue even made them greater, as it were, in imitation of the goodnesse of *GOD*, who made *Man* of nothing: *Omne bonum sui diffusivum*: It is the nature of Goodnesse; to diffuse and communicate it selfe, even as *GOD* doeth, other- wyse it cannot bee called Goodnesse. The glorie of the *Ocean*, is more for the bountifull spreading of his *Branches* vpon the *Face* of the *Earth*, than for his *Greatnesse*. The stateliest *Tree*, maketh the most statelie vmbrage: *Noble-men* are the *Shadowes* of *Kings*: as it is glorious for the *Sonne*, to bee accompanied and followed with so manie bright *Starres*, and *Planets*, whose *Bodies* doe receiue the *Beames* of his *Light*, and there-with doe beautifie the *Heaven*. about him; so are vvaiting *Noble-men* to *Kings*, as *Diamonds* and *Rubies* planted about their *Throne*, to receiue and reflect the *Splendor* of the *Royall Majestie*.

Princes like
vnto *GOD*,
doe create
Men of no-
thing.

And yet whyles it is so, we see that *Christian Kings*, at the *Acceptation* of their *Crownes*, doe giue their *Oathes*, for *Defence* of *Religion*, of *Iustice*, and the *Common-wealth*, and *Preservation* of that *Publicke Dowayne*, vvhich the *Common-wealth* doeth present vnto Her *Prince*, as a *Dote*, or *Tocher-Good*, to be saved for Her *Mayntaynance*; and vvhich of hee hath the onlie *Vsn-Fruit*, and cannot alienate it, but with her owne *Consent*, and for some *Extraordinarie Service* done to her, or to the *Prince*, vvhich is her *Head*: *Extraordinarie*,

extraordinarie, I say, because *Servites Ordinaries* in the State, haue annexed vnto them, their *Ordinarie Fees*, and *Pensions*. *Extraordinarie* I call some *Act* of singular *Valour* for the Countrey, agaynst a *Common Enemy*; or some *Hazard* vnder-gone, for safetie of the Prince his *Lyfe*. Although the *Patrimonie* of the *Crowne* bee sacred, yet such *Servites* are to bee esteemed more sacred: and *Donations*, or *Rewards* for these, are to stand inviolable; for here are the *Ods* betwixt a *Republicke*, and *State Royall*, That the *Republicke* hath no *Head Particular*, who should challenge the *Priviledge* of such *Bountifulnesse*, or for vvhose sake it should bee granted: for seldom doeth the *Death* of anie one *Man* what-so-ever breede any *Commotion*, *Crosse*, or *Alteration* to a *Republicke*, *Quia non moritur Respublica*: vvhether-as by the contrarie, the *Death* of a good Prince, and often tymes of an evill, doeth shake the verie *Foundations* of a *Kingdome*: vvhich made *Cesar* to say, *Non tam mox interest quam Reipub: quam diutissime vivam*. This maketh their *Lynes* to bee so precious and *Sacro-sanct*, they being the verie *Heart*, and *Head* of the *Bodie* of the *Common-wealth*. So that to holde absolutely, that no kynd of *Servites* are remunerable, with anie thing belonging to the *Crowne*, it is not onlie to cast loose the *Estates* of the *Nobilitie*, and *Gentry*: (whose *Houses* everie where through *Christendome*, haue bene made vp, and erected by the *Bountie* of *Kings* for nominate and famous *Servites* done to them, or to their *Countreyes*) but it were also to perill the *Personall Securitie* of *Princes* themselves; when *Men* should see that a *King* could giue nought to one, who should hazard or loose his *Lyfe* for his *Safetie*, but that vvhich his *Successour* may recall, it is to curbe the *Royall Soveraigntie* too farre. And albeit the *Extens* of His *Majestie's* late *Revocation*, did seeme so fearfull to vs at the first, as if it had comprehended so much; yet wee are still to remember, vnder what a gracious and just *Prince* wee doe liue, and to take it rather for a *Warning* & *Awaking* of our *Gratitude* in his first *Entrie*; and therefore I must here craue *Pardon* of all, to call to mynd, how often since I haue heard from *Wyse* and *Sincere Men*, that a little more of *Readinesse* to doe him *Service* in the last *Cōvention* of our *Estates*, had bene sufficient to disperse the chiefest *Clouds* of that *Tempest*.

I doe acknowledge, that it is not licentiate to me, nor tollerable in anie *Private Subject*, to censure the *Reverend* and long approved

The last Con-
vention, of
the Estates of
Scotland.

proved *Magistrates* of this *Kingdome*, neyther will I presume to doe so, but onlie to expostulate, and regrate, with manie Good Men, the infortunate Proceedour of that *Consell*, whereby neyther Prince nor People did receiue Contentment. Whether wee should lay it vpon Mistakings possible to haue bene amongst the *Lords* of those *Commissions*; or, vpon the *Iealoufies* and *Competences* ordinarie to bee betwixt New and Olde *States-Men*, at the *Entrie* of a *King*; Or, vpon the *Baseness* of some *Countrey-Commissioners*, whose *Avarice* would not suffer the to resent the *Common Danger* of this *Ile*, as appetayned; Or, vpon a *Popular Disgust*, & *Generall Feare*, conceived for *Religion*, by reason of some *Noble-men* of contrarie *Mynde*, employed from the *Court* about that *Businesse*; Or, lastlie, vvwhether vpon the *Backwardnesse* of this *Tyme*, so disposed as it is, to breed *Distraction*, and *Disturbance* of the *State*. Whatsoever was the *Cause* moving, certaynlie the *Debatts* of that *Convention* vvvere, as appeareth, *Principia malorum*, speaking of *Effects*: For vvvas it then a right *Tyme*, to answer His *Majestie's Demandes* thus, That a *Convention* could not goe higher intaxing the *Countrey*, than a *Parliament* had done before? At the last *Parliament*, *King IAMES* had a *Necessitie* to sende *Ambassadors* abroad, to negotiate *Peace*: vvwhich I confesse, was a *Grave* and *Great Cause* for *Subsidies*: but at this *Convention*, *Peace* was given vp, *Warres* begun, and it stood vpon the *Losse* of *Germanie*, and *Invasion* of *Great Britaine*: vvwhere vvpon might haue ensued hastilie greater *Damnage*, than of manie *Taxations*. Or, was it then *Tyme*, to refuse the *Mayntaynance*: during *Warres*, of 2000 *Men*, to keepe the *Seas* free, and open for our *Trafficke*? When wee shall reckon our *Losses* sustayned since by *Sea-Traders*, & by so manie *Mariners* wanting *Employment* at *Home*, and by losing so faire a *Commoditie*, as was this last *Yeare*, for transporting our *Cornes* to profitable *Markets*, in *Neighbour Countreyes*, then wee shall decerne the *Error* of that *Convention*. Wee will say, wee haue not bene accustomed to beare so great *Charges*: a weak Argument. Since it hath pleased *GOD*, to change the *Customs* of our *Fortune*, will wee contemne His *Visitations*, and as senselesse *Men*, bee carelesse of our *Countrey*? Wee will say, that our *Countrey* hath suffered manie *Distresses*, by these late bad *Yeares*, and by *Sea-Misfortunes*; and I know it to bee so: but must wee nor for all that defend our *Countrey*? And what if wee must

not

not onlie maintainetwo thousand Men, but also fight our selues: a thing which wee haue great reason daylie to expect. And I will come to the most pricking Point of all: His Majestie's *Revocation* hath discouraged vs. Where vnto I answer, by asking, what more hath His Majestie done, than anie Earle or Lord in Scotland doeth, who after the death of his Father, chargeth his Vassals and Tennants, and preasserth them by Lawes, that hee may know their *Holdings*? yea, and some-times by *Manages* and *Threats*, force them to quite their lawfull *Ritches*, although they were their neare *Kins-men*. Alwayes, what wise Vassall, or Tennant, will not stryue to overcome his Lord, with reverent and humble *Carriage*, and there-by to moue him to accept the tenth part perhaps of that which he did demand for *Entire*? and shall it not bee borne with in a great King, that which is ordinarilie done by his Subjects? *Bis duo dena petas, his duo sena feras*. What if a young Prince haue gotten too large *Information* touching these? or if his *Informators* be mistaken in their judgement there-ant? shall there not bee *Patience* granted, and time to digest and condescend? And shall not our *Behaviours* be in the meane-whyle, correspondent to that *Loyallie, Love, and Obedience*, that Subjects ought vnto their naturall Prince, and that should procure His *Compassion & Kindnesse* towards all the *Members* of this Kingdome? With GOD'S Blessing let vs be doing so, and let vs expect nothing, but *Christian and Vpright Dealing*, from a King, in vvhome there is so great *Appearance of Good and Just Meauing*: and let vs haue still in our *Mouthes*, that *Word*, which now (prayer to GOD for it) our *Noble-men* begin liberallie to professe, *That let him bee holden accursed, who will not contribute to his verie Shirt, for the safetie of His Majestie, and of the Countrey*.

Alwayes, for the Point of *Revocation*, who doubteth, but three thinges may iustlie fall vnder the *Consideration* of young Princes? First, whether this kynd of *Gracious and Divine Bountie*, exercised by their *Predecessours*, giving *Extraordinarie Things*, for *Ordinarie Services*, or for *Private Affection*, haue bene too *Exorbitant*. Secondly, what may bee the *Merit, or Worth*, of such as haue pocked them. Lastlie, what is the *Exigence* of the *Tyme*, and howe these thinges may be wanting vnto Princes. But otherwyse, we finde in all *Christian Histories*, that *Crowne-Lands* haue bene alienated &

given away by Kings, for one of three Causes, vvhich to this Day haue remayned vnquarrelled by their Successours: One is for Reward of those, who haue exposed their Lyes, to manifest Danger, for the Safetie of Their Persons: As for Example, The Landes given by His Majestie, our late Sovereigne, for Services done agaynst the Traytors of Gowrie, or for Practises of Discoverie, and Prevention of the Powder Treason at London: another for Valiant and Personall Services, done for Preservation of the Countrey, agaynst Invasion of Forraigne Enemies, or of the State, from Intestine: as we reade of our braue King Malcolm the second, who seeing the Magnanimitie of the Scottish Gentry, agaynst the fierce and enraged Danes, by five or sixe Bloodie and Desperate Battels, in diuerse partes of the Countrey, where he him selfe did assist in Person; therfore in a Publique Parliamēt, he did divide almost the whole Crown-Lands in Baronies, & dispoſe them to the Gentry, *In publico ordinum conventu (says my Text) cunctas opes, agrosq; regios, pene omnes meritorū habita rations distribuit, regno in partes quas Baronias vocāt diuiso.* In regard wherof, those Barons, as by Compaction, did at that same time, annex to the Crown, the Wardes and Relieves of their Lands: which together with the other Casualties, and Dues belonging to the Crowne, was esteemed and accepted as a sufficient Mainteynance then of the Royall Dignitie. If either of these two should bee revocable, Kings, Countreyes, and Common-wealths, should not bee compted so Sacred, as they ought to bee. Thirdlie, Princes haue mortified their Crowne Patrimonie, to Pietie and Devotion; as King David the first of Scotland, for Plantation of fifteene Abbayes, & foure Bishopricks, richly Rented: Such are recalled in this latter Age, because of the Nefarious & Damnable Abuses, wherewith the Possessours of them were commonlie polluted.

And, O how greatlie it were to bee wished! That neyther King David, nor other Christian Kings, had beene so prodigall of their Crowne Patrimonies, in Favours of Church-Men: for the World knoweth it nowe, that by so doing, they did turne Religious Priests, into Temporall Princes, and did put into their Hand, that Sword, vvhherewith to this Day, they not only doe cut the Throats of Kings, and their Authoritie, but haue spoyled the Puritie and Pietie of the Church of GOD: and in Place thereof, haue introduced this Pollution, Pryde, Avarice, & Superstition, which shall never

haue

To be wished,
that the
Church-Lies
had ever remained with
the Crowne.

haue an ende, so long as they remayne so ritch as they are: *Deuotio peperit diuitias, & filia deuorauit matrem: Devotion (sayth Gerson) bred Riches, and the Daughter deuoured the Mother.* Next, it were to be wished, that when those *Lands of the Church*, anciently belonging to the *Crowne*, were agayne dissolved from the *Church*, and annexed to the *Crowne*, by our late *Soueraigne*, of blessed *Memorie*, that they had bene suffered to remayne therewith, for the avoyding of so great *Discontentment* and *Confusion*, as is lyke to grow thereof, if they should nowe bee taken in to the *Crowne*, without *Restitution* to so manie *Gentle-Men*, and others, as haue employed the best parte of their *Meanes*, for buying of those things from the *Newlie-Erected-Lords*, without anie *Warrantize* at all for their *Money*. Which, albeit it doe greatlie perplexe the *Mynde* of manie good *Subiects*, yet we are vndoubtedlie to hope for *Reparation*, some way of these, since we liue vnder a *Christian Prince*, who is alreadie honoured of the *World*, for the *Equitie* of his *Mynde*; and who hath alreadie declared his *Iust Intentions* there-anent.

There is, beside another *Cause*, that maketh our *Noble-Men* and *Gentrie*, to thinke themselves the siber to the *Church-rents*; and this is it; Because their *Predecessours* did also enjoye them in effect, albeit not *Titularlie*, as well then, as they doe now. Their *Sonnes* were presented by the *Kings*, to the *Beneficiars* of the *Church*. Themselves did often tymes feede at their *Tables*, and gather vp the *Super-plus* of the *Rent*. The *Sonnes* of *Meane Gentle-Men*, went to the *Monasticke* *Lyfe* everie where: If they had manie *Daughters*, they did sende some of them to the *Religious Convents* of *Women*: vvhich was a singular *Disburden* and *Reliefe*, both of *Greater* and *Smaller Houses*, (speaking civille, & in *Civill Respects*.) And this is yet the chiefest *Cause*, vvhly the *Riches* of the *Papall Church*, are so tollerable by *Princes*, and *People* of that *Profession*: so that whyles numbers of *Men* and *Women*, of all sortes, were nowrished anciently by the *Church-Reuenues* in *Scotland*, it would bee thought strange, to bestow them vpon so few *Church-Men* as now be, vvhom I confesse, are worthe of *augmentation*. But that they should bee made so *Rich*, or *Great*, wee see what a pestilent *Consequence* that hath bene alreadie. : And it is sure enough, that the same *Cause*, will ever produce the same *Effects*. The *World*

Riches haue
spoyled the
Pietie of the
Church.

The *Lazie*
did spend the
Church-rents
in, even in
time of *Pe-
perie*.

is a yelyke to it selfe, and Men are still Men: *Et omnia vertuntur in Circulum.*

The stupiditie of Princes and People, not observing the Evils following vpon the Ritches of the Church.

The number of the Ecclesiasticall Estates in France.

How Princes doe remember these Evils.

There is not, of *Humane Things*, a more *Extravagant*, and *Rare* Contemplation, than to consider, how *Princes*, *States*, and *People* of *Christendome*, haue beene so *Blinde-folded*, or *Hood-winked*, that they could not perceiue the *Fearfull Encrease* of the *Church Rents*, and *Ritches*, with the *Pernicious Evils*, bred, and brought in with them; vnto the time, that things were past remedie almost, and that the *Church* had nearlie deuoured the *State* in everie part. We reade in the *Histories*, that before the *Separation* of the *Church* of *Rome*, made by *LUTHER*, tryall being taken, and *Explorations* by *Kings*, and *States*, who began to bee jealous of the *Church Ritches*, it was found, that through all the *Christian Countreys* of *Europe*, the hundreth part of the *People*, did possesse the tenth part of the *Revenewes* of all, at least, about the *Fisque* of *Testaments*, of *Lands*, and *Mooneables*, largelie legaced to them. Wee finde againe, in the *French Wryters*, that the *Yeare* 1513, the like *Search* being curiouse made in *France*, it was proved, that the whole *Rents*, and *Emoluments* of that Countrey, being set to twelue parts, the *Ecclesiasticall Persons* did possesse seaven thereof: there being found, by this *Disquisition*, with-in the *Provinces* of *France*, 12 *Archbishoppricks*, 104 *Bishoppricks*, 540 *Abbayes*, 27400 *Curiers*: and daunger to haue beene hudge manie more *Curies*, if *Pope Iohn* the twentie two, had not abolished the *Decreet* of *Pope Nicolau*, who permitted, that all *Mendicant Religions*, should enjoy the *Fruits* of *Lands* left to them by *Laike Persons*, the proprietie of the *Land* being sayde to belong to the *Popes* themselves. An impudent *Subtiltie*, to cover the *Violation* of the *Mendicant* his oath of *Povertie*: seeing as the *Law* sayeth, *The Proprietie is vnprofitable to one, where the Vsue-fruite is perpetuall to another*. So that *Kings* and *States* perceiving, that if this kind of *Claudestine Purchase* of the *Church*, and the daylie growing of her *Ritches*, were not interrupted, their *People* & *Territories* would by tyme be stollen away. They began everie where almost to intercept it. *King Edward* the first of *England*, prohibited by a *Law*, that anie *Church-Man* should conquisht *Lands*, or succeed to *Legacies*. *King Henrie* the eight, tooke from the *Church*. *King Charles*, the first of *Spainne*, made the lyke *Prohibition* to the former, in the *Low-Countreys*, agaynst *Church*.

Conq.

Conquishes, and Legacies. And at this day, the *Venetians* (besides the *Extermination* of the *Iesuites*) haue done the same; and so haue *Florence*, and other *Princes of Italia* done the lyke: Otherwise, it had come to passe, with-in few *Yeares*, that whole *Italie* had bene as one *Cloister*. But wee are not to bee jealous of this point here: our *Church* is plagued with the contrarie *Extream*.

Commig now (according to the *Order* proposed in the beginning of this *Treatise*) to speake of our *Conceiued Feares*, for the *Reformation* intended of *Tythes*: first, it is a *Question* of *Theologie*, and I am no *Doctor* there; next, it belongeth but *per accidens* to this *Purpose*: lastlie, it is a *Subject* vnplausable to treat of in this *Tyme*, by anie, who would speake vprighelie: But as *Sainct Iohn* sayeth, *The Trueth shall make thee Free*, I shall neede no other *Apologie*, but to follow the *Veritie*, in that I meane to write, where-of I shall make no long *Discounte*, (which were both impertinent, and vnecessarie, in a thing so current, & well vnderstood alreadie, and so largelie & learnedlie written of, by manie, both *Scottish* & *English*) but restraining my selfe, to two or three *Circumstances*, where-of some haue not bene remarked by anie that I haue yet read vpon this *Argument*.

The nature
of Tythes.

The *Originall Mention* of *Tythes* in the *Scripture*, by the *Practise* of *Abram* in *Genesis*: The devoting of the by *GOD'S* own *Mouth* to *Moses*, in *Leuiticus*: the *End* & *Vse* of the in *Deuteronomie*: And the *Execratio* & *Cursing* of things once devored & made sacred, by *GOD* Himselfe, in *Numbers*, & in *Ioshua*, are *Texts* so cleare & indisputable, that at least, for the tyme of the *Law*, no *Man* doth questiō. All that we goe about, who be *Opponents* to *Evangelicall* Decimation, is, to enforce, that *Tenches* were ceremoniall in the *Mosaicke*, ending with *Consummatum est*, and haue no warrand in the *Gospell*, where *CHRIST* in two places only doth speake of *Tythes* of the *Mint* and *Anise*: These ought yee to haue done, and not omit the other. And againe, in *Luke*, comparing betwix the *Publicane* and *Pharisee*, who vaunted of the just *Payment* of his *Tenches*, *CHRIST* did blame onlie his *Offentation*, & not his *Payment* of the *Tenches*. To both which *Places*, wee make this *Answer*, That at that time the *Ceremoniall Law* was in full strength, and aye vntill *Consummatum est*. And for that respect, *CHRIST* did suffer the *Payment* of *Teuther*: And wee say, Seeing *CHRIST* hath changed both the

Of Tenches.

The Arguments
used against
Evangelicall
Tenches.

Priesthood, and the Law, and supplied their Rownes, and hath given no Order for the Church Revenues of Tenths, therefore he hath abolished the same. Againe, CHRIST about the sending forth of His Apostles, and speaking of their Mayntaynance, *Matth. 10.* Provide neither Silver nor Golde in your Purses, for the Worker-man is worthy of his Meat. Here he maketh no Mention at all of Tenths, as the Place did require, in Case the Tenths had bene due to the Church.

Thus wee cast it over to the Apostles, and there wee doe also pretend the same Argument, That where Saint Paul, *1. Cor. 9.* doth pleade at large for Mayntaynance, he keepeth him-selfe vpon General Termes, without anie Mention of Tenths: Who feedeth a Flocke, & doeth not eate of the Milke thereof? If we haue sowne Spirituall things to you, is it a great thing, if we reape your carnall thinges? Thou shalt not muzzle the mouth of the Oxe, that treadeth out the Corne. And so we say, albeit CHRIST and His Apostles, haue allowed Livings for Preachers, yea, let the bee never so ample, yer they haue not tyed vs to a nūber, wherevnto the Answers are made, that Saint Paul in the same Chapter, hath included the Tenths, by the General, in these wordes, Hee that ministrerh about holie thinges, must liue of the Temple; and the Wayters on the Altar, on the thinges thereof. That by the things of the Temple, and the Altar, are signified the Tenths, albeit hee did not expresse it, in regard they were then in the Hands of the Pharisees, and could not be challenged, nor gotten by Law, by Private and Poore Men, as the Apostles were; but contrarie should haue increased the Malice of the Iewes agaynst them, in Case they had bene sought.

Farther, we studie to proue, that Tythes were Ceremoniall: First, by reaso of an Absolute & Only Place, whervnto they were broght, to Hierusalem. Secondly, because of the Number, wherby speciallie we contend, to exclude the Morallitie of Tenths, & ascriēt them to a Ceremonie, seeing Naturall Reason would as wel allow the Eleventh, as the Tenth Portion, or the Twelfth rather, because the Levites were one of the xij Tribes. And lastly, for their Employment at Hierusalem, as we haue it, *Deut. 14.* If the way be long, that thou art not able to carrie thy Tenths, where the Lord hath chosen to set His Name, then thou shalt turne them into Money, & goe to the place; & thou shalt bestow the Money for whatsoeuer thy soule lusteth after, Oxen, Sheepe, Wine, or strong Drinke; & thou shalt eat, & reioyce before the Lord, thou, & thy Familie; thou shalt

Why they
are thought
Ceremoniall.

not forsake the Levite within thy gates, nor the Strāger, nor the Widow, nor the Fatherlesse. Al which things do smell a Ceremoniall Institution, as we alleadge, & wherevpon there be great & learned Disputes agitate by diverse of our Countrey-men; amongst all which, & all that can be said for *Tenets*, it seemeth to me, that the truest Light is to bee drawne from the *Prattise of Abraham*; by which it appeareth, they were Evangelicall, before they were Mosaicall. If long before the Ceremoniall or *Writtē Law*, *Abraham* payed *Tythes* to *Melchisedec*, how can we hold *Tenets* to be Ceremoniall? albeit we had not that cleare Explication therof, by *S. Paul*, *Heb. 7.* where in the person of *Melchisedec*, he proveth the Excellencie of *Christ's Priesthood*, aboue that of *Aaron*: He proveth *Melchis.* to be a Priest frō two things: from the Discharge of his Office, He blessed *Abraham*: and from that which was annexed to his Office, He tyed *Abraham*. If any would object, that *Abraham* did offer to him those *Tenets*, nor of bound ductie, but out of his private Charitie, or from a Custome that was vsed before him, or from the Light of Nature only, (whereof I shal speak somewhat hereafter) that were to annull the Prooofe of *Melchis.* his Priesthood, set downe by th' *Apostle*, yea, it were to change the Text; because the *Astine* word, is in the person of *Melchis.* and not of *Abrah.* For it is not said, that *Ab.* tythed himselfe, but that *Melchis.* tythed *Abrah.* *Melchis. decimavit Abrah.* And the Greeke word, *Verf. 6.* of that Chap. *δεδεκατῶν*, doeth import no lesse. How-so-ever the English Translation is received.

Next again, that by *Melchis.* th' *Apostle* vnderstandeth *Christ*, it is evident, when he saith of Him, *Verf. 8.* Here man die, that do receiue *Tythes*, (meaning the Levites) but there He receiveth them, of whom it is written, that He liveth; which is vndoubtedly spoken of *Christ*, for so are the words, *Verf. 13. & 14.* He of whom these things are written, pertayneth to another Tribe, whereof no man serveth at the Altar, for it is evident, that our Lord sprang out of *Judah*. Farther, it is plaine, that the Priesthood there spoken of, is an eternall Priesthood, Thou art a Priest for ever, according to the Order of *Melchis.* Whervpō it must follow, that *Tythes* being the Due of an Eternal Priesthood, must also themselves be eternall: *Abraham* saw my day, and did rejoyce, saith *CHRIST*.

And I put the Case, this Paynt were not so cleare as it is, vvee might find another Ground, wherby we shold see our selues tyed to this Burden of *Tythes* Evangelicallie: and that is by the Devoting

The Priests of
Melchisedek.

Tythes devoted by positive Lawes.

of them, done by Christian Princes, People, and States, vvho wee may thinke, before the Church (I suppose) could challenge them by anie Warrant, haue beene moved to giue vnto her a Warrant, by that same Spirit, that moved Abraham, manie Years before the Law was given out for Tenthes. Constantine the Great, and Charlemayue, did begin this Plantation of the Church Rents, Authoritie, and Priviledges, and others everie-where did follow them. Then we know, vvhat is the Nature of thinges once devoted to GOD, Levit. 27. vers. 28. No devoted thing, that a Man shall devote to the LORD, both of Man and Beast, and of the Possession of his Fielde, shall bee redeemed: Everie devoted thing, is holie vnto the LORD. And Levit. 5. Vers. 15. If a Soule doe sinne, through Ignorance, in the holie thinges of the LORD, bee shall make a mendes in the holie thing, and shall adde a fift part there-vnto.

The Popes them selues, haue acknowledged their Possession of Tythes, to bee aliene from the Practise or Pleading of the Primitive Church, and that their Titles therevnto haue flowed from the onlie Devotion and Donation of Christian Kings, as may bee seene in *Can. futuram Ecclesiam, & cap. videntes*, 12. Q. 1. vvhich Bellarmine doeth stand to, *Tom. 1. contra 5. lib. 1. cap. 25.* And we may try it to bee so, by the Entrie of the Christian Faith in Scotland, Anno 203. King Donald the first did procure, by his Ambassadour sent to Pope Victor, the coming of some Priests into this Kingdome, for receiving of him, his Familie, & Nobilitie, to the Church, by Baptisme: where there is no Mention of anie Title pretended, or anie Swe made by the sayd Pope for Tythes. But vvhole foure Ages there after, to wit, Anno 578, our King Convallus, vvithout Challenge or Requisition from the Pope, hee of him selfe did authorize the Terror and Force of Excommunication, & established to the Church, the Tenthes of Scotland, *Edixit ut decimas omnium terra nascentium cuncti in Sacerdotu borrea deferrent*: by vvhich it appeareth, that everie Man then had his owne Tythes. Farther, hee gaue to the Priests, Mansions and Dwelling places, neare to the Churches: *Prædium in Templi vicinia ubi secretus à vulgo habitaret*. Withall two thinges are to bee vnderstood: First, that a great part of those Rentes were employed to the rich decoting of Church Fabrikes, *Christi Tempia valde ornari voluit*. Secondlie, that before then, there were multitudes of Religious people in Scotland, (that Age of the Occidentall World being, as it were

When Dedication in Scotland.

it were, an Influence, or Inundation of Pietie, and Zeale to GODS
Glorie) for the Historie telleth, that he sent to Ireland, for that re-
nowned Abbot, Sanctus Columba; by whose Advice, Contraxit Mo-
nachos sparsos ad id tempus, & solivagos; in unum, indeq; per Canohia que
Convalli pietas struxerat, distribuit monachos. Et vitam vulgata observatio-
nis instituit. Where the Author (to let vs see, how the Devoting of
Tythes, and Foundation of Monasticke places, vvent alwayes toge-
ther) hee maketh Mention of the Benedictine Order their Frequence
in Scotland before then, & manie Abbayes erected for them; where
it is most worthie Observation, his Iudgement of the Reverend and
Riches of the Church, Plurima inter nostras celeberrima sunt huius or-
dinis Canobia, haftenus viris pietate clarissimis habitata; virtute fortassis
insigniori, majoriq; veneratione apud posteros perseveratura, si ad osium &
luxum Regum munificentia, tanta sagina ea non onerasset: that is to say,
There were then in Scotland, manie famous Abbayes, of the Benedictine
Order, his heretofore inhabited by Men of singular Pietie, and wherin the Rich-
ces of Religious Vertue might have bene flourishing, & recommendable
to all Posteritie, if the too great Bountie of Princes did not over-burden them
with the Fatnesse of Idle-feast and Riches.

By this doing of Convalls, I say, it seemeth, that the Church
hath gotten a sufficient Warraunt to our Tythes, by Positive Christian
Lawes, albeit vve should repyne at the Warraunt brought out of
the Gospell. And even the most Learned of the Protestant syde, doe
holde it the surest Title of the two. The greatest part of the Re-
formed Churches of France, doe holde it after the Mynd of the learn-
ed Calvine, vvho hath left behinde him the same Opinion to the
world, in his Treatise vpon Iob, & vpon the 18. of Numbers, and
Sed eas à Laicis occupari quo passus fuisset Papa; si iure divino (ut infusse
garrunt) sacra fuissent Cleri hereditas. Which Opinion is thought to
have begun from the old Valdenses, vvho did inhabite there about
vvho seeing the great Abuse of Tythes vnder the Church of Rome,
did hold, that Tythes vveremere Almes, and no vvay belonging
to the Church. This also vvvas the Mynd of Iohn Hui. And the
great Divine Perkins, on Gal. 3. and 25. The Allowance of Tythes,
sayth he, standeth not in Force, in this and other Common-wealths, by the
Iudiciall Law of GOD to the Lawes, but by Positive Lawes of Countreys.
These Men thinke it no fault to gine Tythes to the Church; but
hold it not necessarie from any Warraunt of the Gospell; they doe

The Benedi-
ctine order fre-
quent, and fa-
mous in Scot-
land, for being
found upon
the 18. of Num-
bers.

Calvine, and
Perkins, deny
Tythes Evan-
gelicall.

Protestants opposed to the Pops Church, even in good things.

allow of a sufficient Church Maintenance, but not the same *Quotum*. And when it is objected to them, Why should these *Baggarlie Jewish Rudiments*, and that perishing Priesthood of the Law, have so rich a *Patrimony*, and the Glorious Revelation of the Gospel, a poore and necessitous Ministry? They doe answer, Because their *Rites* and *Formes* are diverse, and perhaps contrarie; that consisting in *Show*, and this in *Substance*; that being altogether *Earthlie*, and this altogether *Spirituall*; and being in this *Point* too much possessed by *Puritane Humours*, they doe not admit that *Splendor* and *Decorement* of Churches, nor that externall *Pompe* and *Majestie*, of *Publicke Worship*, which in my *Mynde* is not discommendable in the *Popes Church*. Where-vnto they are in all things opposed, as well in the best *Points* of *Governement*, and *Indifferent Ceremonies*, as in the *Maine Grounds* of *Faith*. And farther, it is not to be doubted of, but that so *Profound* a *Divyne* as *Cabane*, understanding so well as hee did, the *Arts* of the *Papall Pride*, hee thought it a good *Way*, for destroying of *Superstition*, and *Tyrannie* in the Church, to deny her anie *Right* of *Tythes*, other than by *Donation*, and *Charitie* of *Christian Princes*, so long as she should remaine free from *Heresie*, and *wicked Abuses*, and otherwise might be taken from her.

Now I come to the *Circumstance* of the *Quotum*, to consider if there might haue beene anie matter of *Sanctitie*, *Ceremonie*, or *Type* in the number of, 10, why GOD choosed the *Tenth Portion*, to be sacred vnto Himselfe, rather than the ninth, eleventh, or twelfth; and whether *Abraham* did light vpon that number, by anie instinct of *Nature* common to other *People*. And first, I will tell you, that there was never hitherto anie *Nation* heard of, so *Barbarous*, in whose *Hearts* *Nature* did not ingraue this *Law*, to adore the *DEITY* by externall *Ceremonies* of *Worship*, consisting in stately *Temples*, costly *Altars*, and *Images*, daylie *Oblations* of sumptuous *Sacrifices*, and Maintenance of multitudes of *Sacrificators*; that it is admirable to behold, how *Gentiles* in externall *Zelle*, haue gone beyond even true *Worshippers*, so farre, that manye of them, did allot and dedicate to *Religious Service*, much more than *Tythes*. Wee read in *Dionys. Halicarn.* that *Romulus*, the first *Founder* of *Rome*, divided the whole *Territories* thereof in three parts; one for the *Priests*, and *Publicke Worship*; another

Tythes understood by naturall Light of the Gentiles.

volte

for

for the *Domaine* of the *Common-wealth*; the third for the *People*, there being of *People* for that time 3000, and 18000 *Iugera* of *Land*, where-of were reserved 6000, for the *Sacrifices*, and *Sacrificators*. And that this *Division* of *Romulus*, according to *Diadorus*, was an *Imitation* of the *Egyptians*, who in like manner, did originallie make a *Tripartition* of the *Revenues* of the *Land*, where-of the first was for the *Priests*, and *Sacrifices*, the second for the *King*, and *Publicke Charges* of the *State*, the third for the *Calafyes*, who were *Souldiours*, and *Men of Armes*. And from the most esteemed *Histories* of *Antiquitie*, wee haue numbers of *Testimonies*, that the *Gentiles* knew by the *Light of Nature*, that *Tythes* were *Sacred* vnto *GOD*, namelie, of their *Spoyles*, and *Victories*; and therefore did offer and sacrifice them vnder the *Name* of *Vittima*, *quasi vi ista*. *Herpocraton*, *Dydymus*, and *Pausamas*, doe witnesse, that the *Greeks* gaue the *Tenth* of their *Spoyles* in *Warre*, vnto their *Gods*, *Cyrus* the *Lesse*, gaue the *Tenth* of his *Money* taken from *Captiues*, to *Apollo*, and *Diana*, at *Ephesus*. *Agis* gaue his at *Delpbor*: *Agessilus* in two years, about 100 *Talents* of *Tythes*, to the same place. *Plinie* relateth, that the *Sabeans* might not sell their *Frankincense*, vnder the paine of *Death*, vntill the *Priests* had their *Tythes*. The *Ethiopiens* divided with a *Staffe*, the *Bandels* of *Cannell* and *Casia*, and first gaue *GOD* His part. *Plutarch* is *Author*, that *Hercules* did sacrifice everie *Tenth Bullocke*, that hee tooke from *Geiron* by force. The *Tenths* of the *Spoyles* of the *Platean Warres*, were dedicate to the *Gods*, *Socrates* hath in his *Ecclesiasticall Kalendars*, that *Alciades* gaue commandement for *Tenths* to the *Gods*, from all those that sailed from *Pontus*. When the *Vei* were taken *Prisoners*, and the *Romanes* made *Peace* with the *Volsians*, *Camillus* made the *Romanes* to pay to *Apollo*, the *Tythes* of their *Spoyles*, and it was allowed of the *Senate*. *Plutarch* writeth of *Lucullus*, that hee became incomparable *Rich*, because hee observed the paying of *Tenths* to *Hercules*. *Xenophon* witnesseth, that others payed in the *Countreyes* about, their *Tythes* to *Apollo*. *Festus* sayeth, *Decima quaque veteres Diis suis offerebant*. Which so vniversall a *Practise* doth show some *Evidence* to haue proceeded from the *True Light of Nature*, before the *Written Law*, and from the *dayes of Noa*, to haue bene deriued to all *Nations*; otherwise, how was it possible, that such a *Religious Due*, so a-neering vnto the *Truth* of *GOD'S*

Worship, could haue beene so generallie followed of the *Gentiles*? It beeing so, wee are not to doubt, but that *Abraham*, with this *Dark Light* of *Nature*, common to the *Gentiles*, where through hee did see, as with the *Left Eye*, his *Religious Dutie*, concerning *Tythes*; hee had also the *Divyne Light*; which as a *Right Eye*, did demonstrate vnto him the *Secret* of that *Mysterie*; wherefore the *LORD GOD* did choose His owne *Portion* vnder the *Number* of 10, as most *Holie*; and most *Perfekt* in it selfe.

And heere I will borrow (for more clearing of the *Nature* of *Ten*) a little of your *Patience*, for a pleasant *Intercourse*, to set downe, as I haue found it in the *Remote* and *Mysticke Theologie*, the *Reason* of the *Number 10*, and of the *Holie Respect*, and *Perfection* that is into it, and which hath beene naturallie ingrauen into the *Hearts* of *Men*, even amidst the greatest *Darknesse* of *Gentilisme*. We reade in the *Scripture*, that *God* in the *Creation* of the *World*, did imploy an *instrumentall Wisdome*, *Omnia fecisti Domino, in numero, pondere, & mensura*, which is called, *The created Wisdome* of *GOD*, Where of it is saide, *The LORD created her* thorow the *holie Ghost*; hee hath seene her, numbered her, measured her, and powred her out vpon his *Creatures*, remebered by *Esaie*, who measured the *Waters* in the hollow of his *Hand*, who met the *Heavens* with the *Span*, & weighed the *Mountaines* in a *Ballance*. The *LORD IESVS CHRIST* being the *increated*, and *eternall Wisdome*, *107. Sen Sermo Patris*, that *Word*, vwhereby all things vvere created, and vwhereof sayth the *Gospoll*, *In Him*, for *Him*; and by *Him*. Of these three *Instrumentes*, vwhereby *GOD* framed *Nature*, *Number* hath the *Prioritie* & *Precedence*, as hauing nearest *Alliance* vnto *GOD*, by reason of *Infinite*: *GOD* is infinite, and so is *Number*, *Non datur numerus quo non possit dari maior*. No *Number* is so great, wherevnto *Addition* may not bee made. Agayne, the *Angels*, who be nearest & lykest vnto *GOD*, they are onelie capable of *Number*: they doe not receiue cyther *Dimension* or *Weight*, because they are pure *Spirits*, occupying no *Place* circūscriptiuellie, but definitiuellie, *Habent suum ubi*, as I may say, definitiuellie, my *Mynd* is at *London*, *Paris*, or *Rome*, although it occupie there no *Place*. The *Celestiall Orbs* vnder the *Angels*, are capable both of *Numbers* & *Dimension*: the *Extent* & *Limits* of their *Place* wee doe see, but they admit no *Weight*: and being *Mediant* *Creatures*, betwixt the *Angels*, and *Elementarie Corporall* things, that doe

Mysterie of
the number
10.

Created, or
Instrumentall
Wisdome.

*Wisd. Sa-
lom. 7:*

Ecclef. 1.

Esaie 40. Ch.

The nature
of *Number*
in generall.

*Nature of
Angels.*

doe receiue all three, *Numerum, Mensuram, & Pondus*. The Orbes haue into them, no Ponderous Matter, *Quia omnis materia est capax & appetens novarum formarum*: All ponderous matter, is subject to daylie mutation of forme; whereas the forme of the Celestiall Spheres, is perpetuallie one, and the same.

To returne to the first of these three, (*Number*) the auncient Theologues, did vse three Words, for expressing of the Nature and Essence of GOD, so nealie as they could, *Deus est Vnitas, Veritas, Bonitas, & hæc tria unum sunt*: noting by Bonitie, His Goodnesse; by Veritie, His Wisdome; there is Wisdome, but in Veritie; and by Vnitie, His Power: In Vnione Potestas, as we say, The greater Strength, doth consist in the greater Vnion: *Vis unita fortior*. Therefore sayeth Plato, *Anima est multitudo mobilis, Angelus multitudo immobilis, Deus immobilis Vnitas*. Now (say the Arithmeticians) of Vnitie, that it is *Mater Numerorum*, The Mother of Number: & of Number, *Numerus est multiplicatio unitatis*: that is, the Multiplication of Vnitie, even as the goodnesse of GOD, is the Mother and Fountaine where-from did flow, all those good Creatures; and they againe are the Number of the Species and Particulars of GOD'S goodnesse, diffused through the World: so that GOD beeing Vnitie Him-selfe, Hee did by diffusion of His Goodnesse, in diuers wayes multiplie this Vnitie, both in Number, and things to bee numbred, Vnitie in Number, is like the Centre of a Circle: if yee take a Circle (for Example, a Compassse of two Armes that Artisanes vse) and doe close the Armes thereof in one, it is no more a Circle, but a Centre: doe extende and spreade it soorth againe, and it is a Circle. The Sea of the glorious Godhead, did rest before the Creation, into the Centre of it selfe Contemplation, and thereinto was whole Nature latent, as the Tree into the Seed: there-after by vertue of that Eternall Word, was blowne vp, and expanded this Encompassment of the Uniuerse, as so manie Lyner from the Centre; and so manie Numbers from the Vnitie. The Iewish Caballs, doeth celebrate a kinde of Omnipotence of this Vnitie, because it maketh all Numbers, beeing without Beginning or Ende it selfe. Before there were variety of things created, Vnitie was: neither can wee suppose so great a Number of things, where-vnto wee may not adde one more. So that, lyke vnto GOD, it hath neither Beginning nor Ende.

GOD is Vnitie, Veritie, and Bonitie.

Definition of Vnitie.

GOD is the Centre of all Things.

GOD hath
particular re-
spects, for
particular
Numbers,

Great vse of
the Number
7.

Now, if we will holde, that GOD doeth comprize severall things, vnder severall Numbers, by guesse, or casuallie, as that He placed sixe Planets in the Heavens, and the seaventh to fill them with Light, and but two Eyes in a Man's Head, to receive that Light. Hee did reveale His VVill towards His CHURCH, by His VVord in the *Apocalipses*, vnder *Seaven tymes seaven*, and planted but two Eares in our Head, to heare that VVorde. Hee made sixe *Laborious Dayes* in the *Week*, and the seaventh of Rest, and the *World* as a *Week* of 6000. *Toylsome* and *Travelling Yeares*, and the *Seaventh Thousand* as a *Sabbath* of *Quietitude* and *Rest*: noting that way once the *Creation* and *Enduration* of the *World*, and then the visible *Light* of the *World*, and the *Spiritual* *Light*, vnder this Number of 7: yea, in diverse places shadowing vnder the same Number, the *Work* of our *Redemption*. The *Candlesticks* of the *Church*, were *Seaven*. GOD tolde to the *Prophet*, that He had yet 7000, who had not bowed their *Knee* to *Baall*. *Naman* was commanded, to be washed *Seaven tymes* in *Jordan*. The *Fever* left the *Sonne* of the *Centurion* the *Seaventh* *houre*. *David* prayd GOD *Seaven tymes* a day. *Eliseus*, by *Seaven tymes* breathing, did restore the *Sonne* of the *Sunamitish*; vvhich interpreted *Captive*, and by the *Mysticall Theologie*, is sayd to figure the *Sonnes* of *Adam*, then lying dead vnder the *Law*, which was no more able to restore them, than that *Rod* in the *Hand* of *Giesi*, *Eliseus* *Servant*, did restore that *Chyld*, but *Eliseus* did it himselfe, by *Seaven Breathing*, *Osceitavit septies*. To hold, I say, that GOD doth not see in everie Nūber, & everie nūbred thing, a Reason of Convenience Natural in His Insearchable Wisdome, it were both Ignorance and Impietie: VVe cannot deny it, when-so-ever we remember, howe wee wold think that *Architektor* vnworthie his *Wages*, who could not contriue our *House* with a competent Number of *Lights*, according to the *Proportion* of *Roomes*, & cōmoditie of the *Sun Beames*.

As I haue sayd of *Vnitie*, that it is so much esteemed, not only resembling GOD, by the Possibilitie of Infinite Multiplication, but impling good things in its owne Nature, *Simplinitie*, *Veritie*, *Strength*, which made *Aristotle*, in one of his *Metaphysickes*, to say, that the *Ancients* did so honour this *Vnitie* in Number, *Quod ex ejus materia generarent ipsum ens*, that they sayde, *Attour the Vniverse, the Eternall Being it selfe, did consist there-of.*

So to

So to come to *Dualitie*, wee shall finde a *Naturall Reason*, vvhy a *Weakeſſe* and *Evill* doe frequentlie followe vpon that *Number*, as if it were cursed; because it is the first *Number* that breaketh the *Blessed Vnitie*, and maketh *Diviſion*, vvich in it ſelfe is evill, *Omne regnum in ſe diſiſum, deſolabitur*. Examples heere-of, The first *Mention* that wee finde of this *Dualitie*, in the first of *Genesis*, *GOD created Heaven and Earth: and the Earth was barren and emptie*. Two *Lightes* in the *Heaven*, and one of them is monethlie defectiue. *Lucifer* parted the *Court of Heaven* in two. *CHRIST* is *One*, *Satan* *Two*; *HEAVEN* *One*, *Hell* *Two*; *MERCIE* *One*, *Iuſtice* *Two*. *GOD* did ſe-
parate the *Light* from the *Darkneſſe*: that vvvas *One*, and this *Two*. So did *GOD* in the *Creation* in a ſort execrate this *Number*, as the *Enemie of Vnitie*, and a proper *Number of Evill*, or of thinges defe-
ctiue: for ſo it is frequentlie found in the *Scripture*, *Two Teſtimo-
nies agaynſt Chriſt*, *Two Debtors vnable*, *Two blynd Beggars*, *Two trayte-
rous Eunuches*, *Two Larrouns banged with CHRIST*, *Two insatiable Lee-
ches*, *Two doubting Diſciples*, going to *Emmaus*: And, as ſaith *Eccleſ*, *Looke
throgħ all the Works of the MOST HIGH*, and ye ſhall ever find, *Vnum
contra duo*. *One agaynſt two*. A *Man* hath two *Feete*, two *Handes*,
two *Eyes*, but one of them is backward. *Man* and *Woman* are a
joynd *Dualitie*, but one of them is impotent: there bee two
Teſtamentes in the *Booke of GOD*, but one of them is full of
Terrour and *Damnation*. The *Scripture* ſayeth, *Cor duas vias ingre-
diens non inveniet requiem*: *An heart that vſeth double wages, ſhall finde
no reſt*. And by a common word, wee doe call a *Man*, *Double*,
vvho is knowne to bee falſe, and deceirfull.

Of the other ſeverall *Proprieties* given by *GOD* to ſe-
verall *Numbers*, I could indeede dilate a long *Diſcourſe*, but im-
pertinent heere, and tedious: I make haſte to that I have to
doe vvith at this tyme, the *Number Ten*. As the *Vnitie* is-lyke
vnto *GOD*, So is the *Novenarie*, or *Nyne*, lyke vnto his *Works*
in this *Fabrick* of the *Vniuerſe*: as the *World* comprehendeth all
things in it, and cannot be comprehended it ſelfe, but of *GOD*,
vvithout whome it ſhould remayne imperfect, wanting *Head*
and *Lyſe*, ſo doth the *Number 9* contayne into it all the *Numbers*,
and parts of *Number*, vvhyles it ſelfe cannot bee cloſed, nor made
Perſect, but by *One*, vvich is not a *Number*, but the *Adolber* of *Num-
ber*.

Nature of the
Dualitie.Nature of the
Novenarie,
or Number
9.

12971

ber: without the Addition whereof, to make vp Ten, which is the Fulnesse & Perfection of Number, this 9 seemeth Vnhappie, VVake, Neecessitous, and Indigent, albeit it contayne all the Species of Number: For of Paritie, it hath Two, & Foure; and of Imparitie, Three & Fyue. The Perfection of 10 is scene by Sensible Truth; for when we once arriue at 10, there is no more Nambring, but by Iteration of 10, or the parts thereof; as euerie Man knoweth, it is the Fulnesse of Number: For the Cabbalists, to shoue the VVant and Indigence of 9, for lacke of this Vnitie, they put vp on a Board, 999, saying the nakednesse thereof is publickly scene by anie Eye that looketh vpon it. See Plate, 234.

Next againe, it is to bee vnderstood of 10, as it is a full and perfect Number, so it is the Quotient and Continent of Nature, comprehending the whole severall Species of GOD'S Creatures: first, will wee consider those that are Intellectuall, and Invisible, all the Diuynes agree, that there bee nine Hierarchies of Angels, that CHRIST Him-selfe is the tenth: Hee is that great Angell, of the Testament promised to come to the Church, *Statim veniet ad Templum Angelus Testamenti quem vos expectatis*. Hee is that Angell, sent before Moses, of whom GOD saide vnto him, *Be aware of Him, and offend Him not, because My Name is into Him*. The full Name of GOD can bee into none, but in CHRIST, of whom sayeth the GOSPELL, *In quo habitat omnis plenitudo Deitatis*. Will wee againe consider the visible VVorks, wee shall finde them for Species, comprysed within the Quotient of Ten. The Spheares, the Intelligences, or Spirits that moue them, the Lights into them, the three Elements, the Minerall Creatures, the Vegetable, the Sensible, and Man, who was made to the perfect Image of GOD, super-added for the Tenth, without the which Tenth, the other Nyne (as anie Man may see) were so naked and indigent, that in a sort they did serue to no vse: but the whole VVorld, before the Creation of Man, did looke as a Glorious Pallace, of Magnifick Artifice and Furniture, in all things, inhabited with Myse and Rats, who could make no vse there-of, nor yet honour or admire the Builder. Onelie this accomplished Tenth Creature, Man, did serue to rule those others; to explore and contemplate theiur Nature, to make vse of them, and there-vpon to sound and sound the Prayer and VVorship of their Maker; yea, (as the Platonicks say, and which I

thinke

Ten, is the
Quotient, or
fulnesse of
Nature.

Man, was
the first
Tythe.

thinke cannot be disproved) after the Change of Nature, and Consummation of Tyme, the Specificke kindes of all those 9, are conserued eternallie, by the Eternitie of Man, whose Constitution doeth participate, and is contrived of all their kynds, as we know: for vvith the Minerals, He hath Being; with the Plants, Hee is Vegetable; with Beastes, Sensible; with the Heavens, moueable; and with the Angels, Intellectuall.

And when Adam by his Fall having tolled this Tenth Perfection and Dignitie, vv as casten from Paradise, & whole Nature accursed, and made defectiue for his Cause; Then the LORD GOD did send His Eternall Sonne, in the fulnesse of Tyme, to vndertake the Person of Man, for Restitution of that Pittifull Decadence of Nature, and to be that Sacred Tenth, vv which should agayne renew and accomplish her Fulnesse and Glorie in that Perfect Number, figured in this Mystickall Theologie, by that New Song of David. *DEVS cantabo Tibi Canticum novum, in Psalterio de sacordo Psallam Tibi: My GOD, I shall sing vnto Thee a new Song, & shall play before Thee vpon a Psalterie of ten Cords.* The *VV*orks of Nature are layd to be a Musicke & Harmonie, and thereof Theologues ancientlie haue written vv hole Books. Next agayne, we know, that in Scripture. Sinne is signified by the Olde Man, or the Olde Garments; and wee are bidden put on the New Man, IESVS, the New Adam, the New Tybe, typicallie expressed by this Prophetickall Newe Song of David, vpon these Ten Cords of Nature foresayde, by His Incarnation then refreshed, and made new. Agayne, they holde this *Mysterie of Ten*, to be figured by that Signe which was given by GOD, of the *Restitution of Ezechieas*, vvhen the Sunne came backe Ten Degrees, or Lynes, vpon the Horologe of Achaz, *Reverti facias umbram linearum, per quas descenderat in horologio Achaz in Sole, retrorsum decem lineis.* CHRIST is the Summe of the *VV*orld, called by the Prophet *Es.* *Sol Oriens ex alto*, and by the Gospell, *Lux illuminans omnem hominem.* There is no true Restitution of Lyfe, nor Salvation, but in Him: Hee descended by these Ten Orders or Species of GOD'S Creatures, rehearsed by me, even to the Helles, and returned by the same, *Reversus est Sol per gradus per quos descenderat.* Farther, that the same is figured by that Tenth peece of Silyer in the Gospell, for the which when it was lost, by that *W*oman in Luke, she neglected the Nyn, to goe and seeke it: and by the 99 Sheepe, which also were neglected, vntill that

CHRIST
was the se-
cond Tythe.

T. fol. 144.

CHRIST began, and clozed the Circle of Nature.

A Speech of Rabbi Mos. Hardas, worthie observation.

that One was found, that made even *Ten tymes ten*.

VVith this kynd of *Theologie*, they conioyne a naturall Reason, thus, The Figure of the *VVorld* is *Rotund* and *Circular*: more, it is *Limited*, and not *Infinite*, both which are manifest. Next, say they, a *Circle* is never perfectlie ended, vnto the time that the *Lyne* of the *Circumference* goe about to cloze at the *Point* where-at it did begin: this also is sensible true. The beginning of *Things*, was the *Incarnate Word*, as sayeth *Sainct Iohn*, *In principio erat verbum*: not the beginning *Mosaicke* (which was but *Principium principiatum*, the beginning of *Tyme*) but *Principium principians*, the beginning that did begin all things, *Ex quo, in quo, & per quam omnia*. So *CHRIST* being the *Beginning*, and as we know, *Man* the last created of all things, and hindmost made of *GOD*, the *Circular Lyne* of *Nature* could never bee concluded, vntill the *First Point* was joyned with the *Last*, that the *Beginning* should be the *Ende*, and the *Ende* the *Beginning*, one *Point*, both *Alpha* and *Omega*: the *Somme* of *GOD*, who was the *First*, conioyned with *Man*, who was the *Last*: *GOD* becomming *Man*, and *Man* becomming *GOD*, did in the fulnesse of *Tyme* cloze this *Circle*, in beeing the *Holie* and *Perfect second Tenths*, of all the *Creatures* now renewed, and by descending and returning through these *Ten Degrees*, which made *Rabb. Mos. Hardas*, in mysterious Words to say of *CHRIST*, whilst hee wryteth vpon *Genesis*, and citeth this Text of *David*, *Psal. 50. Oskendam tibi salutare DEI. This is a Scripture* (sayeth hee) *of great weight and importance, that the Salvation of Israel, is the Salvation of GOD: that is to say, The preservation and perfection of His Works; for GOD Himselfe shall bee the pryce and payment of His owne Redemption. Vs qui non nihil frumenti ex secunda decima reliquum habet, & id redemit: as hee who had resting some Corne of his second Tythe, bee did redeeme it. This First and Second Tythe, are even as that beginning Mosaicke, and that of Sainct Iohn, Principians & principiatum. CHRIST being the First Tythe predestinate in the Eternall Counsell of GOD, and Man the second, began with the beginning of Tyme, where-of (CHRIST issuing of Man, according to His Humanitie) is sayde by him, to bee that Rest of that Second Tythe, reserved by GOD, for the Perfection and Glorification of whole Nature, by the Pryce of his Precious Blood. By those it seemeth that GOD, who as the Scripture sayeth, Omnia suauiter*

suaviter disponit: Hee disposeth all things sweetlie, And as another sayeth, *Et mirabiliter disponit adeo ut aliquid semper nist humano captu majus*: Hee also disposeth them miraculously, that still there is somewhat beyonde the Horizon of humane sight. It seemeth, I say, that GOD hath chozen that Portion of our Goods due to His Worship and Service, to bee of that Perfect Number, of the Perfect and Consummated Sacrifice of CHRIST, into the full Quotient and Continent of Nature; and that withall Hee hath respected the Number of People, who were to live ypon the Tenth, as Bellarmine doeth reason, to proque Tythes not Ceremoniall, but Iudiciall, *De Clericis, Lib. 1. Cap. 25. Nam non ordinantur immediate ad colendum D E V M, sed ad equitatem inter homines*: Hee sayeth, That Tythes were commanded to bee payed to Levie, because hee was about the tenth part of the People, that there might bee a Proportion betwene his Estate and the rest.

Thus haue I broght in a Diversitie of Opinions, concerning Tythes; some holding the onlie Iudiciall to the *Sacer*; others, that they belong to GOD, by way of Alms, but not to the Church; Others, that they appertaine to the Church, but by Positive Lawes of Princes; others, that they are so by the Law of Nature; & finally, (some inclined to follow this Remote & Naturall Theologie) affirme, that by all these Titles, they are to the Church, as *Franciscus Iunius, Decine omni jure post omnem hominum memoriam DEO fuerunt sacra*. For what lesse can *omni jure*, import, than a Law, as well stamped naturallie in the Consciences of Men, as approved by Positive Lawes of Princes, and warranded by the Written Word of GOD: But hitherto can I finde none to say, that Tythes are Temporall, or Civill Goods; scarcelie wee who doe possesse them: for why? wee holde, that whatsoever wee bestow to Mendicant poore People, to necessitous Friends, or Neighbours, for Mayntaynance of the Ministrie, or Schooles of Learning, all that hath allowance for Tythes in the sight of GOD: neither are wee oblised, nor can bee, to sustaine the Poore, by anie Law, other than by that of Tenth: this I doe hold, albeit Ambitious Men, to abuse the World with faire Colours, will perhaps holde the contrarie. But I doe not doubt, but this New Reason, which I doe put in from the Myserie of the Number, will bee thought of manie a Caprice, or Reverie of a Phantastiske Braine. In the meane time, if wee would possesse them still, wee haue neede of some New doctrine ynheard of, for to qualifie

The Opinion
of Iunius, con-
cerning
Tythes.

our Possession, and purge it from the Sacriledge; seeing our owne Teachers, whose other Opinions in everie thing, numbers of vs do superstitiously follow and adore, they doe affirme vs to bee Sacrilegious in this Point: I meane, Puritane Preachers; and their Seditors.

Two sorts of Puritane opponents, to Episcopall Government, and Rentes, are amongst themselves.

It is of notable Observation, to consider, howe throughout this whole Ile, there haue ever beene Opponents to Episcopall Government and Rents: two sorts, I may say, of Factious Men; The Clergie factious, and the Laicie factious: The Clergie Factious haue striven for it, That all the Church Patrimonie appertayneth vnto them, their Presbyteries, and disposition. And this Ground they haue so hardlie mayntayned; that in a Supplication given in, to a Parliament in England, in Name of the Communitie, Anno 1585, they set it downe, for an Article of doctrine, That all Abbey Lands, once dedicated for sacred vses, should by the Word of GOD remayne in that Condition for ever, and may not bee taken backe. Their Disciples agayne, the Laycie Factious, say, That their Preachers ought to conforme themselves to the Mayntaynance of the Apostles, who had no Silver, nor Golde, nor Possessions, nor Tythes, nor Rents. Wherevnto their Teachers doe answer, That that is as much, as who would say to the base popular, That Noble-men haue more than their part in the World, which they spend vpon Horses, Halks, Dogs, Ryot of Lyfe, whyles their Tonnands doe sterue for Famine. That in the Apostles tymes, Men had all things in common, Moneyes and Meanes were layde at their Feet, and equallie distributed by them; and that such Insolence, and Wealth of Noble-men, vvill but spoyle Pietie and Zeale, if they be not reformed according to the Apostolicke tymes, no Man can deny: But this Proposition is as resonable as the other, albeit both should bee but an Anabaptisticall Practise. Alwayes, out of a Treatise written by English Arch-Puritanes, of Discipline Ecclesiasticke, these haue extracted, ad verbum, Whyles they (meaning their owne Disciples) beare vs speake agaynst Bishops, and Cathedrall Churches, it tickleth their Ears; looking for the lyke Prey, as they had before of Monasteries: yea, they haue already deuoured the Church Inheritance: they care not for Religion: they would crucifie CHRIST, to haue His Garmentes: they are Cormorants, and wicked Dionysians: they doe yearne after the Prey, and would there-by, to their viter confusion, purchase a Fild of Blood: they consume their Goods, with Sacrilegious Impudence, & Boldnesse, in Court-

lie.

lie *Braverie*; Herein any *Man* may see, how the one sort of them doe yrge vs with the *Church Policie*, which (say they) was vnder the *Apostles*, *Presbyterian*; but they would haue the *Living*s of our latter tymes. The other sort concurre with them in *Policie*, but vpon *Condition*, That for *Mayntaynance*, they will embrace the *Apostolicke Poverie*, to the ende, that they may enjoye the *Church Patrimonie* themselves. Therefore, may it not be iustlie sayd, to the *Layie Factions*, That they ought eyther to denude themselves of *Ecclesiastick Goods*, or provide themselves of other *Teachers*, than such as daylie condemn thē to their *Fate*; & that they shold not be so shamelesse, as to vtter one worde, agaynst the present Government of the *Church*, or the *Retention* of *Tythes* to the *Church*, vntill they haue done eyther the one, or the other; lest otherwyse they bee despyed, as *Men* vwho make some little shew of *Religion*, but haue none at all.

Now, if anie *Man* doe hold sincerelie, that *Tythes* are not due to *GOD*, I am sure, that he will yet grant, that a *Competent Portion* vnder some other *Number*, must be for the *Worship* of *GOD*, and *Work* of *Pietie*. And if the *Retention* of *Tythes* be *Sacrilege*, there is a fearful *Curse* pronounced against it, *Malch. 3.* A *Curse* of the *Devourer*; Because (sayth the *LORD*) yee haue robbed my *Tythes*, and left no *Meat* in my *Store-house*. And is this the only *Meat* of *Priests*, that is robbed heere? No, but this is also the *Store-house* of the *People*, *Non ex solo pane vivit homo*, sayeth the *Spirit* of *GOD*, *Man* doeth not onely live vpon *Bread*, but on everie *Word* that doeth proceed from the *Mouth* of *GOD*. There must be into the *House* of *GOD*, store of the *Bread* of *Lyfe*, of that *Heavenlie Manna*, which feedeth our *Soules*; and this cannot be, without sufficient *Provision* of *Temporall Bread*, to the *Preachers* of the *Word*, *Labis Sacerdotis custodiunt legem DEI*, & in peioribus eius condantur oraacula divina. Certaynly, the *Poverie* of the *Church*, doeth make a scarce & vncleaned *Ministerie*. Amongst the *Persecutions* of the *Christian Religion*, recorded in *Historie*, there are two most remarkable; one vnder *Dioctlesian*, another vnder *Julian*, called the *Apostate*. The first of them did slay the *Priests*; not the lesse whereof, the *Christian Faith* did to greatlie flourish, as it was thenceforth sayd, *Sanguis Martyrum*, *Semen Ecclesie*. The blood of the *Martyrs*, was the *Seminario* of the *Church*. But the second did supplant *Religion*, in a more pichie and pernicious

Persecution
of *Julian*,
worse than
of *Dioctlesian*.

nicious sort, albeit it was not bloodie: he robbed the Church Revenewes, where-thorow both Preaching, and Christian Schooles, did decay, *Occidere Presbyteros parum erat: To slay the Priests, it was a small thing;* (which Dioclesian did) compared with the insidious Opposition of Iulian, *Ipse enim occidit Presbyterium;* He cutt the Throats of the Presbyteriall Possession. Where-thorow great Ignorance did shortly after ensue: for, as Theodoret wryteth, *Who would go to spend their Youth, in the Studie of Theologie, to haue no Mayntaynance in their Age?*

And herevpon this faire Occasion, I must remember the Neglect of that moſte Royall and Necessarie Policie, of Plantation of a Sufficient Ministerie, Schooles of Learning, and Burgall Societies, in our Northerne Isles, and Hie-Landes of Scotland, for Extermination of Barbaritie, and Incorporation of that People, to the Bodie of this Kingdome, vvhofor the present haue no Markes to bee Native Members there-of, neyther by their Manners, their Habits, nor their Language, the three speciall Evidences of Naturall Vnion: For, as for RELIGION, that doeth moſte vnite of anie thing, I thinke they know none. The Necessitie, and Mayne Importance of this Policie, is verie soone scene: For in the Assurednesse and Strength of Borders, doeth chiefelie consist the Suretie of a great State. Agayne, everie one knoweth, howe there is not a better Meane, to reduce a People, naturallie fierce and rebellious, to Obedience, than by infusing into the Heartes of them, the Love of Knowledge, and of Civill Carriage: vvhere-of vvee haue a most proper Example, and most pertinent heere, of the Romanes, vvho by the knowledge of Letters, did goe about to breake and addouce the Bellicose Courage of our owne Predecessours in BRITANE, as wee reade of AGRICOLA, vvho vvvas Generall heere of the Romane Legions, vnder the Emperour DOMITIAN, sayeth Tacitus, *Law vero Principum filios liberalibus artibus erudire, & ingenia BRITANNORUM studiis GALLORUM anteferre; ut qui modo linguam Romanam, abuehant eloquentiam concupiscerent; Inde etiam bubina nostri honor & frequens toga, paulatimque discessum, ad delinimenta vitiorum; peritum, balnea, & conviviorum elegantiam, idque apud imperitias humanitas vocabatur, cum pars servitutis esset.* The Lushment, in some, of the Romane Schooles, then made the Britains to despyse, piece and piece, their owne Manners; and roughnesse of their owne Language, and brought them to Admiration of the

Plantation of
the North
Isles of Scot-
land, of what
Importance.

the *Romane Tongue*, and lose of their *Apparrell*, and, at length, to *Softnesse* and *Delicacie* of *Lyfe*: by which things, they did for the *tyme*, greatlie effeminate their *Myndes*.

That our *Yles*, and *Hie-Landes*, haue nowe great neede to bee tamed, by the lyke *Artes*, beeing a *Dangerous*, *Rebellious*, and *Witvill* People, it is verie easilie proved; for our *Scottish Historie* is full of it, That those *Yles*, and *Northerne partes*, haue not onelie beene *Portes*, and *Receptacles* of *Forraigne Armies*; invading our *Countrie*, and a *Sanctuarie* for *Domesticks Rebelles*: but the *Lords* of the *Yles*, haue manie tymes threatned the *Crowne* of *SCOTLAND*, and haue foughten *Bloodie* and *Desperate Battels* for it. VVereade in our *Historie*, that our *King*, *Findolus*, after hee had bene afflicted with the mightie *Rebellions* of *Donaldus*, vvho styled himselfe, *King of the Yles*, hee was in ende murdered by his *Insidiation*; and the *King* succeeding to him, (called also *Donaldus*) vvvas slayne by the same *Man*, in open *Battell*: after the vvwhich, he did vsurpe the *Crowne* of *SCOTLAND*, and exeroised most bloodie *Tyrannies*, for the *Extinction* of the greatest part of the *Nobilitie*. Againe, vnder *King Ethsius*, another *Donaldus* of the *Yles*, did so holdlie revolt; that hee came vvith displayed *Banners* to the *Countrie* of *GALLOWAY*, and all-to-gether spoyled it. The thirde *Donaldus* of the *Yles*, in the tyme of *KING JAMES* the first his beeing in *ENGLAND*, hee did oppresse and subdue our vvhole *Northerne partes*, yea, even to the *Honourable Citie* of *ABERDEENE*, vvwhich hee intended to destroy, if he had noe here diverted; and drawne to that famous *Battell* of *HARELAW*, vvhere so manie *Barones*, *Knightes*, *Honourable Gentlemen*, and *Burgeses* of best sort did lose their *Lyues*.

Battell of
Hare-Law.

These serue for sufficient *Documents*, to after-comming *Princes*: for there is nought that hath beene, vvwhich may not come to passe agayne, *Tyme* it selfe beeing but a *Circulation* of the same things. These *Examples* did moue the valiant & wysc *King*, *Robert Bruce*, in his *Testamentall Counsels*, to his private *Friends*, it being the *Minoritie* of his *Sonne*, to leaue this *Direction*; *Tanquam arrium imperii, vel domus Augusti: That there shold never be a Lord, nor great Man in the Yles*, but they shold remaine perpetuallie impropriate to the *Crown*: *Et enim oportunitate* (saith the *Writer*) *sic sunt, eaz incolarū mobilitas ut levissimam ob causam ad rebellionem impelluntur, nec deficientes facile redu-*
centur.

As much I say of our *Hie-Landes*, That in all *Ages* by-gone haue beene the *Strong Refuge* of *Bloodie Traytors*, and those vwho haue violated the *Sacred Lynes* of our *Kinges*, for the which *Cause* we reade very neare to the beginnings of this *Kingdome*, that *Evenus* the second, who was but the fourteenth *King* from the first, having with much *Businesse*, repressed the *Tyrannie* of *Gillus*, who pretended to be *King*; and trusted himselfe to the *Rebellious Hie-lands* and *Yles*. Thereafter, for the better assuring of that *Barbarous People*, and reducing of them to *Civill Knowledge* and *Carriage*, hee builded two *Cities*, in two severall *Countreyes*, *Emmerneffe*, which is to this day a flourishing *Towne*, in the *Northerne partes*, and *Emmerlochitte*, vpon *Loch-Tay*. And in our owne tymes we haue seene amongst them, such *Proude* and *Incorrigible Oppressions* of *Neighbour People*, such *Cruelties*, and *Nefarious Perpetrations*, as if they did not feare eyther *GOD*, or the *Devill*. Whyles the *Romanes* were so politicke in *Britaine*, is it not much more easie for His *Majestie*, who now governeth here, to reforme that *Nation*, by frequent *Plantation* of *GOD'S VVord*, which of all thinges is the greatest *Daunter* of the *Mynde* Certaynlie, it is more easie, & by twentie to one more necessarie for His *Majestie* to performe, than it was for the *Romanes* then. The *Perfekt Plantation* chiefly of these *Yles*, with *Burgall Cities*, *Civill People*, and *Christian Clergie*, were a most *Glorious* and *Emperiall VVork*: For besides the clozing of that *Backe-Doore*, to the *Suretie* of the *Crowne*, and *Quietitude* of the *Kingdome*, it should be the *Meane*, to erect the *Fishing* of our *Scottish Seas*, a *Ritch Trade*, esteemed sufficient for the *Employment* of 50000 *Persons*; a thing of great *Consequence* for our *Countrie*, wherein there be even *Swarmes* of *Indigent & Necessitous People*, and a thing of greater *Importance* to the yearlie *Finances* of the *Crowne*, than anie that hath bene excogitate in tymes by-gone.

The *Discourse* of the *Nature* of *Tythes*, hath carried mee too farre, from the *Poynt* thereof which is most proper for this *Treatise*: that is, Of what *discontentment* may justlie arise to vs, by reason of the *Reformation* intended by His *Majestie*, of *Tythe-Abuses*, or *Oppressions* done by *Tythe-Masters*, vwhere-in I neede not to insist much to debate it: for, if *Oppression* bee a *Crying Sinne*, it will speake for it selfe. I haue onelic two *swords*, If the *Noble-man* can put a *Bridle* in a *Gentle-mans Mouth*, by any *Right*

Abuses, and
Oppressions,
by way of
Tythes.

to his *Tenches*, although hee were his *Nearest Kinsman*, hee can (as everie *Man* saeth) command him, as his *Horse*. Hee causeth the *Poore Labourers of the Ground*, to leade his *Tythes* to a *Milne*, perhaps to his *Barne-Yard* too: and whereas they were illuded, in the beginning of *Reformation of Religion* in Scotland, and made to believe, that they should pay but the *Fifteenth Sheaffe*, now it is so rigorously exacted, that if there bee a *Stacke* ruffled with the *Weather*, or with the *Beasts*, that the *Tenth-master* will not haue: hee must haue the best. And in place to haue the *Poore Man's Haire* gentle, by a *Violent Pull*, hee bringeth with him a *Portion* of his *Hyde*. If *Reformation* of these bee intended, it is no *Matter* of *Discontentment*, but of *Common Ioy*: yea, even to *Noble-men*, it should bee so, that the *Wayes* of *Oppression* bee stopped, for stopping the *Current* of *GOD'S Wrath* against them, or their *Posteritie*. I doe reverence the *Iudgements* of *GOD*, and will not take on mee definitiuely to pronounce, wherefore Hee doeth inflict them: a *Case* oftentimes hidden from the *Eyes* of *Men*: But surely, it is great *Pittie* to see the *Desolation* of so manie *Honourable Houses*, as haue beene overthrowne in this *Land*, since the first casting downe of *Churches*, and *Religious Houses*, and turning of *Tythes* into *Temporall Goods*.

And if *Noble-men* were to brooke them still, they shall doe well to agree to the *Reformation* of *Abuses*, or (which were better, in my *Opinion*, for them, and all others) to submit our selues to *GOD*, and to the goodnesse of our *Prince*, who hath already by publicke *Declaration*, manifested the *Benignitie* of his *Adearing* towards these things: that all *Rights* of his *Subjects* lawfullie purchased, shall bee confirmed, everie *Man* shall haue his *Tythes* vpon easie *Conditions*, (which seemeth agreeable to their first *Institution* by *GOD*, where the *Payer* and his *Familie*, were admitted to the *Participation* of *Tythes*) and that all *Men* shall bee freed from *Servitude*, and forced *Dependances*. And since *Tythes* are *Bona Eccles.* *Bona Pauperum*, *Bona Reip.* there is no doubt, but a *Christian King*, who is *Father* of the *Church*, of the *Poore*, &c of the *Common-wealth*, may dispense and dispose of them, and of *Ecclesiastick* *Effays*, as *David* did, and *Salomon*, and the *Christian Emperours*, in the *Primitive Church*; which is the *Reason*, why in their *Coronation* they were anoynted with the *Oyle* of the *Priesthood*, & why the *Kinges*

of England were at their Inauguration cloathed *Stola sacerdotali*, to testify their Ecclesiastick Power. The CHURCH is sacred, and so is the Common-wealth; the CHURCH being served, and the Poore, who be Members of the CHURCH, and Schooles provided for, the Prince may employ the Superplus, as they shall please, for the Common-wealth.

Discourse of
the Nature,
and Course,
of Moneyes.

But now, because the speciall Scope of this Treatise, is to show as well the Necessitie of making Warre, as the Meanes to doe the same, therefore I must speake of one thing, vvhich appeareth to bring a notable Inconvenient and Distresse to this Tyme, if it bee not prevented: and that is the great Scarcitie that shall bee of readie Money in this Countrey, before it bee long; by reason, that the greatest part of our best Coyne is either exported by Merchants, or locked vp in their Hands; and by reason of the exorbitant Summes that His Majestie must of necessitie daylie sende beyond Seas, for mayntaynance of the Warres: where-anent, before I set downe my Opinion, touching the Stabilitie, or Instabilitie, of Money-Pryces in Scotland, I will say some-what of the Nature thereof in generall; for Disquisition vvhereof, I vwill goe no farther backe in Antiquitie, than to the Romans, vvho before their first Punicke Warres, to vvitt, Anno 490, of their State, had no other Coyne, but of the Asse in Brasse, because the Septentrion Regions wherein there be Mines of Silver, but not of Golde; & the Indes, where there bee both of Silver and Golde, were vnknewnto them at that time: some yeares before they had Gold, but neither in Coyne, nor in Quantitie. Camillus, being Dictator, when Rome was taken by the Gaules, Anno 364, could not finde amongst them all, about 1000 pound weight of Golde, to make Redemption of the Towne, there being in the meane tyme (as their Subsidie Books did verifie) 152580 free Citizens in Rome: an Argument, that Golde was then verie rare. But as their Emperre did extend it selfe to Africke, and Asia, not onelie Golde and Silver were brought to them, in great Plentie, but there-with also the perfect Science of those Mettals.

Gold cannot
be employed,
without a
mixture of
silver.

Plinius, and all the Naturalists, holde, that no Golde is found without a Mixture of Silver; nor Silver, without commixtion of worse than it selfe: and certaine it is, that Golde cannot bee employed to anie Works, nor reduced in Coyne, without a Mixture of Silver.

Silver, to the 35 part at least, which wee doe now call of 35 Carret fine: and this is the best and most vpright Golde, *Obrizum*, of syrie reddish Colour. Againe, the most base is of pale and whyish Colour, having a fift part of Silver in it, called *Electrum*. Vpon the Degrees betwixt these two of fift part, and 35, doth run the synnelle of Gold through the World; & of Silver, betwixt 13 Pennie, and 9 Pennie fine, as wee call it: that is to say, having into it so much of Copper, everie Nation following their owne Pleasure there-ant, and manie striving to haue more base Coyne than their Neighbours, and heighting *Forraigne Money*, which is better than their owne, that they may brooke it within their Countrey; and if they please, mixe it with their owne, suffering Merchands, by Subtilties of their Trafficke, to wait the Commodities of Exportation, or Importation: that sometimes doth benefit the State in common, some other tymes only the Merchant himselfe: the ground of all vvhich Abuses, is the fraudulent Commixtion of Golde, Silver, and Copper, by Coyners, and Gold-smiths, vnder and below that Fynnesse vvhich is authorized by Princes & States. Wee reade, that in the dayes of Francis the first, the saids Artizans being ordained by Law, to vvorke the Golde of 24 Carret; Try all beeing taken, all vvas found to bee but of 19; so that in everie 24 Marks of Golde, there vvere 5 Marks of Silver, vvhich did vvonderfullie damnifie the Subjetts, and vvas punished by Death and Confiscation. And albeit amongst the Romanes, vvhen they began to haue store of Coyne, it had Course of 32 Carret Fynnesse, wherof there are diverse Pieces extant to this day, vnder the Stampe of *Vespasian*, yet the best Fynnesse, now current in Europe, is about 23, and of Silver, betwixt 11, and 12 Pennie the most base againe, in diverse places, is little better Golde, than the *Electrum* of 7, or 8 Carrets, and Silver of 8, or 9 Pennie. So that it is the great Negligence, and Over-sight of State-Masters, in manie Nations, who doe not duellie collation the Worth of Countrey Colne, with that, vvhich is *Forraigne*, thereby to know vvith vvhom the advantage doeth rest.

And as it vv ere a good Meane, for Mayntaynance of Humane Societie, that all People should professe one Fayth, for our Vnion in Religion, which is the surest Band of Loue, and that all should acknowledge the same Civill Lawes, for Concordance of our Actions, in the Rules of Justice; so it vv ere the onlie Way, to conserve

R

right.

Fraude of
Gold-smiths,
and of Coy-
ners.

What the
heighting of
Money doth
import.

rightnesse, and Equitie in commerce of *Merchandize* amongst diuerſe Nations, that there should be a ſtable *Pryce*, and ſtable *Fynneſſe* of *Coyne* common over all. But that as the other two are rather wiſhed, than expected, amidſt the great *Diverſitie* of the *Myndes* and *Manners* of *Men*; where-vpon the often *Alteration* of *Money*, ſpeciallie by heighting of *Pryce*, and baſing of *Fynneſſe*, haue bene frequentlie practiſed. And, albeit it ſeeme to be vnjuſt in it ſelſe, and to import manifeſt *Wrong*, to particular *Members* of the *Common-wealth*; as when he who advanceth *Money* in preſt to his *Neighbour*, muſt by thoſe *Means* receiue in *Payment* leſſe than the ſame *Weight* & *Fynneſſe* which he gaue vnto him: Or, vvhen he who hath no *State*, but of *Silver Rents*, & the poore *Artizans*, vvho get nought for their *Work*, but *Money*, are conſtrayned, by the heighting there-of, to buy everie thing at a double *Rate* perhaps than of before, becauſe it is true, that the *Pryces* of all thinges doe followe the *Pryce* of *Money*: Yet not the leſſe of theſe, I will reaſon thus, with ſuch as doe ſtand for the *Stabilitie* of *Money* at this time amongſt vs: Firſt, I ſay, there are no thinges of *Men*, which are not ſubject to *Viciſſitude*: vvee ſee no *Stabilitie* of *Governments*, either in *Church* or *State*. Is there any thing more ordinarie, yea, more neceſſarie, than the *Change* of *Poſitive Lawes*, according to the *Occurrent* *Bebovffuſneſſe* of the *Tyme*? Secondlie, I ſay, the *Alterations* of *Money-pryces*, are naturallie & reaſonably as incident as of other thinges. It aboundance of *Landes*, put to open ſelling, great ſtore of *Beſtiall*, hudge increaſe of *Cornes*, doe make the *Pryce* of thoſe more low and eaſie: If *Scarſitie* agayne, of the ſame doe rayſe their *Pryce*, why not in lyke manner, the greater *Plentie* of *Money*, the lower *Pryce*, and the greater *Penurie* there-of, the higher *Pryce*? So that I ſay, vvhen *Cornes* are ſcant, yee cannot chooſe, but there muſt bee *Dearth*: Lykewyſe, vvhen *Money* is much ſcarce, yee are not able to keepe it at the old *Pryce*, vnleſſe yee will marre all, or elſe that we had nought to doe with *Money*. Thirdlie, I ſay, it is not a good *Argument*, Be- cauſe a thing doeth preiudge this or that particular *Man*: Ergo, it is no *Common Good*: *Omnis magna lex habet aliquid iniquitatis*: what *Law* hath ever bene made, which is not of that kynd, and hurtfull to ſome in particular? *Nature* it ſelſe is contented to be violated in a *Member*, for the *Preſervation* and *Proſperitie* of a *Whole*.
Wee

We will shead and cutte the *Branches*, that the *Bodie* of the *Tree* may shoote vp more stronglie. Albeit the *Spirit* of our *Lyfe* bee into our *Blood*, yet we will take some *Ounces* there-of, to prevent *Apō* remoue *Mortall Diseases*. Fourthlie, I say, that the *Bodie* of our *people*, yea, all of thē (except some *Ydle Men*, who liue onlie on *Siluer Rents*) are in best *Condition*, when our *Cornes* are at reasonable *grosse Pryces*: prouyding there bee no *Scarcitie*, euerie *Man* knoweth it to be so. But this cannot be, except the *Pryces* of *Money* bee haughted, or that ye find other *Means* to put aboundance there-of in the *Country*. Yee will say to mee, Yee shall prouyde howe the *Merchaundes* with tyme may import store of *Siluer* and *Golde*, as they did the yeare by-gone. And I answere to you, That is not at all tymes in the *Option* of the *Merchaund*, but then when he doth fore-see his owne *Advantage*, and all was *Ferraigne Money* that he brought, but none of our own *Coyne* which goeth abroad at an higher *Rate* than here: so that I knowe not a better *Way*, than by haughting the *Pryce* there-of, to let them see a second *Gayne*, by *Impartation* of the same.

Will yee aske mee, what shall bee the benefit of the *Common-wealth*? or what *Well-governed State* hath practised such things? I answere to you, That it is never done, but vpon *Necessitie*, and in that *Case*, hath beene done by the *Strongest* and most *Politicke*. The *Romanes*, ten yeares before their first *Warres* against *Carthage*, vvere begun to haue *Siluer Coine*, called *Denarius*, and the parts thereof *Quinarius*, and *Sestertius*, the *Deniere* beeing worth ten *Asses*, and the *Ass* beeing a *Pound* of *Brasse*, in *Coine*, at 12 *Ounces* the *Pownd*. But the *Citie* being exhausted, and indebted by that *Warre*, vnable to defray the *Charges*, they raised the worth of the *Brazen Money*, by diminishing the *Weights*, or dayning the *Ass*, to bee onelie two *Ounces*: where-by the *Exchequer* of the *State*, did gayne five partes of sixe, and so vvas soone made free from *Debt*. Here was indeed an *Exorbitant Heighting*: the *Necessitie* was grear, the *Common-wealth* in danger, & the *Practise* vpon *Brasse*. Ye will say to me, that *Heighting* of our *Money*, will more preiudge, than profit the *King*, for *Maintaynance* of *Warres*. For *Example*, If euerie twentie *Marks* of *Money*, were by *Authoritie* called in, to the *Coyning-house*, and put foorth vnder the same *Weight* and *Fynesse*, for twentie one *Marks*; by this *Meanes* His *Majestie* should

A great heighting of Moneyes amongst the *Romanes*, in their *Punicke Warres*.

should presentlie get the 21 parte of all the Coyne in Scotland; but there-after, in yearlie Payment made of His Rentes, Impostes, and Casualties pertayning to His Treasurie, and Taxation of everie 21 Marks, hee should want one; that now is made, [according to the present Pryce; and it cannot bee denyed. But for Helpe of that, and Safetie of the Subjects, from Inconvenientes, and Wrongs of that kynd, our Money may be heighted, vpo that Reasonable Condition, as we find it to haue bene done vnder King Iames the third; to wit, That all Bands, Contracts, Obligations, Insements for Annuall Rents, Few-Mails, Sums of Money, Tackes of Lands, or of Impostes for Money, made of before that Heighting, should be payed of the same Pryce and Eynnesse, which was current, when the Sureties were made, and that the Newlie-Heighted-Pryce should onelie stryke vpon Future Trafficke and Commerce: vvhich seemeth to haue bene a verie reasonable Middle, for Multiplication of Money, and Raising of Victuall, vnto Discret and Competent Pryces, for the Common Good of the greaest part of People.

I confesse, that such things are to bee done seldome, and then fore-sightfullie. Philip Le Bell of France, did once base his Coyne, so faste, by Mixtion of Copper, and Brasse, that the Italian Poët, Dantes, did call him, *Falsificatore di moneta*: vvhich hee did excuse, from the Necessitie of the Tyme, and did there-after repent it much, because it was followed with great Harme, & Mutinie of his Subjects. Alwyse, I trust none will deny, that it is more profitablie done, to height Money, than to base it: and it is well knowne, what notable Losse did ensue to this Countrey, by the last crying downe of our Coyne.

But seeing that Land (which is *Bonum immobile*) is subject to daylie change of Prices, to holde that Golde (beeing in the Account of *Bona mobilia*) is not in the same Condition, as a thing more Sacred in it selfe, it is a Scorne, vnlesse wee would draw our Arguments from the great Vertues and Excellencies, which no doubt are latent therento, albeit mystious, and vñknowneto vs, and whereof we make no vse of that *Aurum portabile*, so soveraigne for removing of Diseases, and Corroboration of Man's Health; whereof the Aleamistes make Moses to bee the first Inuenter, by reducing of the Golden Calfe, into Powder portabie. And that the Specifickie

Spinit.

Soveraigne
Vertues of
the Golde.

Spirit of the Golde, doeth (as they say) transforme other Mettalls into Golde, and is sufficient to mayntayne Perpetuities of Ioubthead: Affirming their Elixer to bee that same, whereunto Sainct Iohn, Apocal. 21, did compare the Holie Citie, It was of pure Golde, lyke Glasse: saying, that the Spirit of GOD doeth not vse to comparison, but things which are indeede *In rerum natura*: and citing for this their chiefe Patron, Paracels. in the 9 of his *Metaph. Nostra tinctura rubea est in se astra auri continens, translucida in ita Crystalli, fragilis ut vitrum.* And in diuerse Places of his *Minerall Treatises*, giving the Cause, in most admirable Termes, why GOD, shall conceale from the World, that Secret vnto the comming of Elias Artista, within the seaventh thousand yeares, which is presumed by the remote Theologie, to bee the Finall Iubilie of the World, and the Triumph, both of Naturall, and Metaphysicall Operations. And albeit that Suidas doth alleadge, that this Science of the Multiplication of the Golde, did rest amongst the Egyptians, even to the Reigne of Dioclesian; who (as Augurellus wryeth) did much feare them, by reason of their Chymicall Skill; Not the lesse, I say, wee know how these Disquisitions haue hitherto, but exhausted the Braines, and Treasures of manie great Princes, who haue gone about them, so that wee are not to make Estimation of Golde, for such subtile Theorems, but even as of other temporarie things.

Next, I know yee will pretend, that there is no Penurie of Money in Scotland, but that, that is kept vp in the Hands of Ritsch Merchands, and that yee will finde in some Burgh, more Silver and Golde, with two or three, than is in the whole Towne beside, and the whole Shyreffdome about; but that they refuse to vent it, and if that Case were cured, wee should haue great Plentie of Coyne: so, for the more cleare Discussion of this Businesse, I will heere suppose my selfe, having Commission to dispute this Question with the Merchand who doeth thus.

Commissioner. I come to shew you Merchand, that His Majestie and Counsell, are highlie commoved against you, because in this time of so great Scarcitie of Silver, and of so maine a Necessitie, to haue it current through the Countrie, yee doe locke it vp in your Coffers, not onelie to the Common Prejudice and Perill of the whole State, but also to your owne hurt in particular:

Elias Artista.

Of Moneyes
Kept vp by
Merchands.

Decay of
Ships, and the
cause why.

for your Father was accustomed to say, *That a laying Henne, was better, than a lying Crowne. Merchand.* I doe praise GOD, for that I haue alreadye gained sufficientlie by the *Merchand Trade*: the *World* is evill, both at *Home*, and *Abroad*, and my *Money* is sure in mine owne *Possession*, *Commissionar.* Doe yee not consider the great *Wrongs* in the meane time, by the *Detention* there-of? *Merchand.* What are those *Wrongs*? for why? I doe retaine no *Man's Goods*, but mine owne, *Commissionar.* First, yee are vnthankfull to *GOD*, and to your *Countrie*, who having acquired so great *Abundance*, doe deny the *Profitable* and *Necessarie* use of your things, without your owne *Hurt*, to your *Prince*, and *Common-wealth*, who both are in *Paine*, for want of *Money*: farther, yee doe vvhath yee can, to over-throw the *Citie*, where-in yee dwell, and vvhether-of yee, are a *Member* incorporate: In the which *Citie*, a great number, and of the ablest *Men*, haue no other *Meanes* of their *Lyfe*, but by *Maritime Trade*, whilst yee, and such as yee, haue weakned and deboshed the *Shipping* of that *Towne*, so farre, that there is not amongst them all, so manie *Ordinante*, or *Sea-Munition* of *Gunnes*, as I haue seene in my time, to bee in one of your *Shippes*: by the which doing, the poore *Mariners* are now in this *Dangerous Time*, brought to this *Desperate Case*, that they dare not adventure to *Sea*; partlie for want of *Employment*, and partlie for want of *Munition* and *Equipage*. *Merch.* I did follow the *Trafficke* so long as I could gaine anie thing for my *Paines*; now there is nought to be had: for why? *His Majesties Imposts* are so great, that by three *Voyages* to *Bourdeaux*, I haue found, that in name of *Impost*, *His Majestie* hath gotten all my whole *Stocke*. *Commiss.* That is an *Ambiguous Speech*; for I thinke yee would say, that *His Majestie* hath gotte as much as your *Stocke*, so that your *Gain* is not so great as it was wont to bee, when at one *Voyage*, yee did double, or triple your *Stocke*. And I aske you, If that bee not a most *Laudable Vertue*, whē sitting in your *House* at *Home*, ye cā by employing of; *Voyages*, *Avance* to *His Majesties Coffers*, the *Equivalent* of your *Stocke*, when yee can mayntayne the *Means* of their *Living* to numbers, vvho serve in your *Ships*, & keepe your *Stocke* vvith reasonable *Gayne*, although it vvēre but small, rather than to rouse your *Moneys* in your *Cabinet*: How vvould ye liue in *Holland*, vvhere there is not a *Loafe* of *Bread*, nor a *Pot* of *Beere*, vvwhich doeth not pay more of

Impost

Impost, than it is vworth, before it come to anie *Man's Table*; and yet none doeth complayne, or finde *Harme* by it: But contrarie, that *Common Intercourse of Money*, vvith the *Dexteritie* vvhere-by they rule it, hath bene the onlie thing to sustayne their *Longsome Warres*: And is not *Money* appoynted for such *Vses*? *Merch.* Our *Condition* is not alyke to theirs: their *Traffique* is great, and questuous: they doe cōmand the *Seas*, we haue no such doing here.

Meane to restore Shipping, in Maritime Towns.

Commiss. What if *His Majestie*, and *His Counsell*, should make a *Law*, (not so much respecting the *Importance of His Impostes*, as for the *Common-wealth*, & *Standing of Maritime Towns*) that everie rich *Burgesse* inhabiting the same, should employ at least the two part of his *State* to the *Sea Trade*; doe yee not thinke, it were a *Princelie Politie*, for the *Conservation* of them, & *Good* of the whole *Countrie*? *Merch.* But who thē should buy the *Gentle-man's Land*, vvhen he is not able to brooke his *Estate*? *Commiss.* His *Creditors* behoved to accept them, in *Payment*; and it should teach vs to liue more frugallie, in tymes comming, vvhen wee should seee such *Difficultie*, to turne *Lands* into *Money*. Alwayes, because we must haue your *Silver* to come foorth, to serue this *Tyme*, I vvill insist farther with you, to aske, why ye doe not bestow it vpon *Lands*, and *Annual Rents*, since yee haue with-drawne it from the *Sea Trade*, that the *Countrie* may haue the *Necessarie Vse* thereof. *Merch.* *Landes* are not so readie at hand, as they haue bene some years by-gone: almost all who needed, haue sold: that *Market* is nearlie past: besides that, the *Tyme* is dangerous, & great appearance of *Warres*, and of a *Broken State*. *Commiss.* Then it were rather to vent your *Money* for eight or seaven of the hundreth, to trustie *Debtors*, who could assure you against all your *Fears*. *Merch.* Before wee doe that, wee will keepe it in our *Coffers*: a *Man* may vse his owne proper *Goods*, after his owne *Mynde*, if it vvere to consume them, by *Ryot* and *Drunkennesse*. *Commiss.* That is a bad and *Intollerable Speech*; as if wee *Countrie Gentle-men* should say, It is lawfull for vs, to vse our *Landes* as wee please, and to cast barren and vnlaboured the best part, that wee may plague you *Burgall People*, with *Scarfitie* and *Famine*. Howsoever it is neglected heere, yet in the most *Politicke States*, which haue bene, that *Libertie* was not permitted to *Men* to doe as they would, even with their owne *Goods* or *Lands*. Wee reade in the *Lawes*

Prodigall Persons interdicted by Law.

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of the 12 Tables, amongst the Romanes this Caveat, That hee who was a Prodigall Debosher, should bee intradicted as a Foole, *Sin bona patria, avitaeque, vel tua, nimia nequitia disperdere liberosque taos ad egestatem perducere volueris, tunc hoc commercio tibi interdendum est.* And by the Lawes of Solon, and of the Areopagits, such Persones, (called *Patrimoniorum de Cottores*) Devourers of their Patrimonies, were with Infamie, debarred from Honourable Assemblies, accused as Criminall Persones, cast into Prison, and derobbed of farther Commerce amongst Men. And heere I must tell you, it had bene happy, that such Lawes had bene amongst vs in this Countrey these thirtie yeares by-gone, where-in manie vertuous Men vndergoing Cautionries, for their Profused and Prodigall Friendes, haue bene naufraged by you Merchands, who will not persue the Principall Debtor, nor comprize his Lands, but doe still atake you to the Cautioner. Now to the Purpose; if the Common-wealth should bee dearer to vs, than our Children, because shee doeth nowrith vs both; then if Lawes may interdict vs, for the sake of our Children, much more it must bee so for the sake of our Mother, the Common-wealth: from the Safetie where-of, doth depend the Vniuersall Good of all her Members. So that when Question is of the Weale of the State, neither must yee bee so absolute Master of your Monyes, nor I of my Lands, as ye doe imagine. Always, I suppose, that I know certaine Meanes, where-by your Silver may bee exposed to Publike Trafficke, without your Losse, or Discontentment: but because it toucheth a secret of Policie, I will forbear anie Mention of it heere, and take mee to propone another thing, for Increase of Money, where-of (it being common to others, as well as to you) I will speake in Common, and make an ende of my Conference with you Merchands in particular.

Amongst other things that haue made so great Scarcitie of Coyne amongst vs, there is one, which with great Reason ought, and with great Advantage may bee reformed: and this is the Abundance of Silver Plate, Chaines, Girdles, Bracelets, and such as haue crept into Scotland, since our Vnion with England. It is acknowledged in Histories, that the pryde of Emperours, in gilding with Golde, spacious Pallaces, Temples, and Towne-Houses, was the first thing that did scarce the Golde, and haught the Pryce thereof; as that large Fabricke builded in Rome, by Nero, all beguilded, where-in

No private
Man is abso-
lute Lord of
his Lands, or
Goods.

Against the
Prodigallitie
of Silver Plate,
and gilding
with Golde.

where-in there were diuerſe Galleries of 1000 ſpaces: and as the Capitoll, to the beguilding where-of Veſpaſian did employ ſeauen Millions, and two hundredth thouſand Crownes, of fineſt Golde: And the Temple Pantheon, (which wee ſee yet extant) beguilded by Agrippa, for ſaving the Copper and Briſſe from Rouſt. There-after they became ſo Prodigall, to beguide alſo the Iron and Silver, that it ſhould not bee ſubject to Rouſt. Wee reade in the French Hiſtories, that ſo great hath bene the Prodigalitie of that Nation, for the vſe of Clinkarts, Lace, and Cloath of Golde and Silver, that Lawes haue bene ſet downe, to bring thoſe things from Merchants, to the Coyning-houſe, with ſtrict Penall Statutes, againſt any more of that kynde for Apparell. Which things when I conſider, they giue mee Boldneſſe to ſay, That His Maieſtie, our Sovereigne, ſhould doe well, to ordaine all the vncoynd Golde and Silver in Scotland, to bee brought in, and ſtamped in Current Money. It is in the Hands of Noble-men, Barons, and Burgeſſes, who can loſe nothing by it, but by the Contrarie, gaine: for even they themſelues in the meane time, doe more delight to be ſerued in Glaſſe, which of it ſelfe is as Ciuill, and more Paire, for that Vſe.

And leſt our Noble-men ſhould thinke it Diſhonourable to bee emptied of Ritch Cup-boards, I will ſhow how this ſort of Thirſt hath bene followed by great Perſonages, without Indignitie. Scipio Afric, when hee died, did leaue no more Silver Plate, and Coyne both, to his Heire, than amounted to 32 pound weight: and yet when hee roade in Triumpe, for the Subjugation of Carthage, he did oſtent publickly, and placed in the Exchequer of the State, an incredible Summe, that hee obtained of the Conquered, Quater mil-lies, quadrigena, ſeptuagena millia. pondo, ſayeth Plinius, foure thouſand, foure hundredth, and ſeuentie pound weight, a thouſand times counted. About the ſame time (as the ſame Author wry-teth) their beſt and moſt ancient Captaines were degraded, for having fyne pound weight of Silver Plate to ſerue them at Table. King Ferdinandus of Spaine, called Magno, having wholly exhausted both his Treasures, & his Credite, in making loſſome Wars againſt the Infidels in Valenza & Toledo, & for want of readie Meanes, in da-nger to be oppreſſed by thoſe Barbarians, his Wyfe (a Ladie of an ex-collēt Spirit) did put to Port Sale, not onlie al her Gold & Silver Plate, and precious Jewels, but alſo all her beſt Furniture of her Palaces,

Ritches of
Scip. Afric.

Ferdinandus
Magn. did ſell
his Silver
Plate, and
Jewels.

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Charles the
ninth of
France, did
coyne his Sil-
ver Plate.

Lib. 33.

Prescription
for Dyet, and
Apparell.

Hector Boece,
Lib. 12.

yea, and the richest Pieces of her bodilie Apparell: vvh whereby she did furnish her Husband in such sort, that he prevayled mightily over his Enemies, and conquered their Cities, with large Treasures and Commodities therein. The French storie sheweth, that King Charles the ninth, did reduce, vpon vrgent Necessitie, his whole Golde and Silver Plate into Coyne. I need not here object agaynst our selues, the Simplicities of Manners of our Antecessours, and their Ignorance of such Prodigalities; but lest wee should thinke it base and ignominious to follow them, I will tell you how Plinius in his tyme did wryte thus; Before our Grand-fathers, no Senator did weare Gold Rings; and in the remembrance of our Grand-fathers, those who had the Office of the Pretorship, in their olde age did weare Rings of Iron. Of his owne tyme agayne, (sayd hee) all thinges that the Worlde by Land or Sea could produce, were become so familiar, & sought for at Rome, that everie year it did cost the State, to furnish a Voyag into India, fiftie Millions of Sesterfes: for which the Indians did send backe their Merchandize, which were solde at Rome, for an hundredth tymes as much as they were bought for. So bent are People, to precipitate swiftnesse, and in short tyme, to Corruption and Insolence, vvh where they once find themselves in the Way that leadeth into it, as vnto death. Nowe, supposing there were abundance of Money in the Countrey, there can bee nothing more pertinent to a Treatise of this kynd, than (for saving thereof to Publicke, Necessarie, and Vertuous Uses) to propound a thing, whereof wee haue great neede; and which hath bene frequentlie practized by the best & greatest Common-wealths, in the tyme of Exigence and Distresse for want of Coyne, to preserbye Moderation, both of Dyet and Apparell, often tymes done by the Romanes, and frequentlie since by the French and Venetians, and by tymes everie-where. It is well knowne, howe farr wee haue deboarded in this sort, since our Coniunction with England: and I finde in our Historie, that the lyke Abuses did creepe in amongst our Predecessours, from the same Countrey, to the manifest Danger of the Common-wealth then, and that it was at two severall tymes grievoullie and pittulie resented by the Councell of Scotland, to their Princes; and Reformation vrged, Gust vnder K. Malcolm the third, whose Queene, Margaret, being English, was attended with numbers of their Gentrie, and much Introduction of For-
raigne

raigne Manners; Secondlie, at the comming home of King James the first, after manie yeares being in England, by a notable Oration publicklie delivered to that ende, by the Arch-Bishop of Saint Andrews for the time: to which two Places, I doe referre them, who are curious to know, how manie *Weyes*, and how soone, *Prodigallitie* and *Ryot* doe leade a State vnto Ruine. And if wee would esteeme such Reformatiōs to bee disagreeable with Noble and Generose Mynds, it were to show the Poverty and Ignorance of our owne Mynde; because in the Simplicitie of Manners, and Moderation of Lyfe, doeth consist all the Attiue Vertue of the Mightiest States; there-vpon were Republicks founded, Cities builded, Lawes established, Empyres extended, the World conquered: sayeth the same Author, *Plinius*, there was not a Baker knowne at Rome, 580 yeares after her Plantation, nor no Bread, other than that which was driven out by Womens Handi, lyke vnto the Cakes which are vsuall amongst our Commoners: where-as in the ende, that most puissant and invincible Emperre, whome all the Nations of the Earth could not daunt, was overthrowne by excessiue Prodigallitie of Lyfe, as the Poet sayeth,

Nunc patimur longa pacis mala, seuior armis

Luxuria incubuit victumque ulciscitur orbem.

Finallic, I will turne my Speech to You, O Mightie King! Orient Monarch of the Northerne World! Successour of that wise Salomon of Great Britane, whose Heart so emptie of Ambition and Avarice, The LORD His GOD did fill with the True Wisdome of Governement, and did exalt Him as a new Pole-starre, or Lanterne of Light, to bee beheld a-farre, and fought to, by those who sayle into the Naufragious Seas of Southerne Darknesse. The LORD indeede did employ Him as a Salomō, to the like Function of Building His Temple: for vnder Him was Poperie, & the Altars of Idolatrie casten down, The Gospell planted in this Kingdome, and the Church restored to the ancient Primitive Governement; Thar like vnto that solide Conjunction of the Tribes of Israel, vnder Salomō, the Bodie of this whole Ile standeth firme and vnited: and therefore would not GOD suffer Him to bee a Man of Warre, nor those Hands to touch the Sword of Blood, which he had concluded to vse to the Sacred worke of His Temple. But, Sir, Your Majestie, Hee hath chosen, to be that David, who should over-come and breake the mightie Enemy of His

Speech to the
King's Ma-
jesty.

his People: I should be sorie to trouble Your Royall Eares, with tedious Discourse, (yea, if my shallow Wits could choose) with one ydle Word: I will but briefelie bring before Your Majestie, some few of the Practises of Augustus Caesar, whom all the Politicke Writers, and Histories, since his Dayes, haue set vp for a Perfect Exemplar of Imitation, to all the Aftine Princes of following Ages.

Diligence of
Augustus, a-
gainst his E-
nemies.

The first whereof, and first in the Actions of his Lyfe, was his incredible diligence, in the Oppressing & Extinction of Intestine Enemies: For finding that the Clemencie of his Predecessor, Iul. Cæs. in pardoning his Capitall Foes, in Dismission of his Personall Guards, his Carelesse Carriage, and Contempt of diuerse Advertisements, given him from his Friends, of Treasons complotted agaynst his Lyfe, having nothing more frequent in Mouth, than this, *Non tam mea interest, quam Rep. ut quam diutissime vivam*: I say, that Augustus finding that by these Errours, his Predecessor had prepared an easie Way of his own Destruction, he did with all Expedition, make away the whole Enemies of Caesar, without Mercy: not so much out of Splene & Vindication, as for Establishment of the State, & Safetie of his own Lyfe. He kept 40 Legions, vpon his Bordering Provinces, vnder the Commandement of his most trustie Friends, & strong Guards about himself.

I know the Odds are great betwixt Your Majestie & him, because that was a New Conquest, & a Change of a Repub. into a Monarchie, where the Doer could not be secure without Violence, and Severitie of Government. But withall, everie one doeth remember of the dangerous Stratagems, and pernicious Attempts, against the Sacred Person of Your Majestie's Father, often tymes intercepted. We know, that there be within the Bowels of Your Majestie's Dominions, Enemies to Your Government; even of Men, who I thinke doe tender Your Lyfe as their owne: I meane, of Papists and Puritanes, whereof the first is avowedlie oppoled to Your Majestie's Lawes: and that the seconde is a perillous Enemy to Monarchieall Government; yea, most perillous it is knowne to all the Worlde, by the Records of the Geneva Discipline, vented over all, manie yeares agoe; and by our owne Histories of the Church of SCOTLAND, written by our Proto-Reformators, and by our Iure Regni apud Scotos, of Master George Buchanan: and most clearlie of all, by a certayne Treatise, printed in LONDON, Anno 1593, intituled, *Dangerous Positions, published and pratizd within the Ile of BRIT-
TANE,*

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Whoe be Enemies to the present Government of this Kingdome.

TANE, vnder Pretence of Reformation, and for Presbyteriall Discipline: Which I am perswaded, if Your *Majestie* should take leasure to cast over, yee would thinke it expedient, to haue it current and publicke, to the View of all Your Good Subiectes, for the better Information of manie, who bee ignorantlie affected therevnto. Neyther doe I heere suggest anie thing, that may irritate your *Majestie* to Rigour agaynst such. And if it were asked me; What then doe I meane? This is it, Sir; Wee vnderstand, that your *Majestie* hath many and mortall Enemies, even of your *Lye* and *Crownes* and those of the greatest *Potentates* abroad, and their insidious *Instrumentes*, vvholye in wayte, to slyde into your *Majestie's* Kingdomes vnperceivable, vvhenthe they shall finde the *Waters* troubled. In which Case, the *Vnanimittie* of Subiectes, especiallie in *Matters* of Religion, and Ecclesiasticke Government, is the onelie Band of our Securitie: For even where Subiectes are naturallie loyall to their *Princes*, distracted *Myndes* in such *Poyntes* are moste perillous. And as when a great *Disease*, or *Evill*, doeth enter vpon the *Bodie*, it invadeth first that parte or *Member*, vvhich had anie *Weaknesse*, or *Confusion* of before: Even so, vvhien *Forraigne Treacheries*, or *Intestine Seditions*, come to bee practized in a *State*, they doe first assault those of vnstayed and divyded *Myndes*: and namelie, from the *Pryde* of *Puritanisme*, haue sprung the *Seedes* of the most badde and bolde things that haue bene committed agaynst our *Princes* in these last *Ages*. And I must say it, out of the *Sinceritie* and *Simplicitie* of a most humble *Affection*, to the *Stabilitie* of your *Majestie's* Reigne, there is not a more malignant *Gangrena* latent within your *Bowels*, than that, nor more able to quarrell the *Credite* of *Royall Authoritie*, if things were never so little turned loose.

Your *Majestie* hath neede againe, to set over the *Ports* of your Kingdomes, the *Eyes* of *Argos*, to see that no *Enemie* doe enter. The *Iesuit* is a *Proteus*, vvhich can transforme himselfe in anie *Shape*. Hee can passe by your *Majestie*, vnder *Covert* and *Silence*. Hee is lyke to the *Skelling Goose*, vvhich when shee flyeth alongst the *Mount Taurus*, carrieth a *Stone* in her *Bill*, to stoppe her *Crye*; that shee should not be heard of the *Eagles*, vvhich continually doe keepe the *Toppe* thereof. Chieftelie, your *Majestie* hath neede to be curiously of your owne *Court*; For as never *Hereste* did

come into the Church, vvhich began not amongst the Clergie; Even so, seldome are Treasons contrived agaynst Princes, vvherevnto some of their Court are not conscious. When Augustus had caused great numbers to die, and thought himselfe free from Domestike Fears, he found Canina, a lurking Serpent in his Bosome: therefore we say, that Kings should bee vigilant, lyke to the Lyon, who is King of Beasts, and sayd to be of such Sollicitude, that he sleepech vvith open Eyes. And if Your Majestie should at any time discover Disloyall Practises, then indeede the Example of Augustus were well to bee followed, to punish such Persons, vvithout anie Mercie at all. As for Puritanes, this I holde, that Your Majestie doe admit none to Episcopall Government, vvho hunteth after it, for loue of Ritches or Preferment, and then doth nothing differ from the Puritane in all his Carriage thereafter: and that no Bishop be bold, to ordayne a Preacher, vvho doeth not in his owne person obey, and make his Flocke obey the present Discipline, and authorized Ordinances of the Church. Your Majestie of Clemencie may suffer to expyre in peace, such olde Puritanes, as had Tollerance and Connivence vnder Your Father, provyded they be modest and reserved: but that eyther Poperie should be endured, or in anie Corner of the Countrey an Arch-Puritan to bring foorth Seminaries of his Sect, for the Multiplication, certaynly, that were to keep a Backe-Doore open, for Anarchie and Confusion; sometyme to re-enter both into Church and State. For the present, Your Majestie hath Watch-men over our Church approved enough, by Your Blessed Father, vvho did preferre them.

The second, SIR, notable remarked in the Gubernative wisdom of Augustus, vvas the great Honour done by him to the Senators of his Counsell, and his Confidence in them. The principall thing that did comfort those Conspirators agaynst the Lyfe of his Predecessour, being his Misregards to the Senate, that he would not deigne himselfe to ryse from his Chayre, when they came in, and that by the Perswasion and Flattery of Cornelius Balbus, puissing him too much, to vndertake Imperial Dignitie: Augustus by the contrarie, did dispatch no matter of Importance, but by the Advice of the Senators, vvhome hee did so greatlie respect, that after a perfect Settling of all his Difficulties, hee did beare in his owne person, the Office of a Consul, another tyme of the Censor, which both he did

discharge

Vigilance
over the Ad-
mission of
Bishops, and
Ministers.

Honour done
by Augustus,
to the Sena-
tors.

discharge faythfullie, and paynfullie, beyond anie that had exercised those *Functions* before him. Your *Majestie* knoweth howe there haue not bene better *Princes*, than *Titus*, & *Trajan*, vvhome the *Hystories* doe call the *Snaytels* and *Delights* of *Men*, and none so much as they did honour the *Senate*: none againe more badde than *Nero* and *Domitian*, who most of anie did vshpend the same. We reade howe greatlie it was to the prayse of the *French King*, *Charles* the fift, called *Le Sage*, vvho having received some *Appellations* and *Complayntes* from those of *Guyen*, being for the tyme *Subiects* to the *King* of *England*; vvhich when he remembered to bee done agaynst the *Articles* of *Peace* betwixt him and the sayde *King*, hee conueaned his *Parliament*, to bee judged of them, for that which had escaped him. And agayne, for the *Danger* that is in the meere *Absoluenesse* of *Princes*, Your *Majestie* hath that *Famous Testimonie*, given by *Lewis* the eleventh of *France*: a moste subtile *King*, most jealous of *Soveraigne Poyntes*, did in his *Counsell* most absolute of anie: who acknowledging, that by such kynde of doing, hee had almost ruinated himselfe: therefore hee would not suffer, that his Sonne, *Charles* the eyght, should be taught more than three wordes of *Latine*: to the ende, that want of *Learning* (which is commonlie accompanied with *Presumption* of *Selfe*, a perilous *Poynt* in *Princes*) should constrainne him the more to governe his things, by *Advyce* of his *Counsell*. Some joyne hereunto; that he thought, (as all *Politickes* doe) too much *Curiositie* of *Learning*, nor fitting for *Kings*: the *Opinion* being generallie helde, that *Delight* of *Letters* doeth (as I haue sayd before) in a sort emasculate the *Courage* or *Action*, in all *Men*, and draweth them away to *Contemplation*. *Kings* being appoynted for the a^{ctiue} *Lyfe*,

The Modellie
of Charles the
fift of France.

Lewis the eleventh of France, would not suffer his Son to learne the Latine Tongue.

Tu regere Imperio populos Romano memento

Hæ tibi erunt artes pacique imponere morem

Parcere Subjectis & debellare superbis.

Alwayes, *SIR*, to returne to *Augustus*: he did not onlie honour the *Senate*, but did also fore-see, that none were of that *Order*, but *Men* most worrhie of *Honour*: When a *Place* did vake, hee would haue the *Entrant*, olde in *Years*; and olde in *Experience*, of knowne *Virtue*, & vnspotted *Fame*, able to vnder-lye the *Sentence* of a *Censor*; and then, of honourable *Meanes*, valiant at least of 40000 *Crownes*; whereof what was wanting, hee did himselfe

The Constitution of Senators chosen by Augustus.

supplie: neither durst any *Man* bring in *Question* the *Name* and *Credite* of a *Senator*, other than the *Censor*, who was indeed a fearfull & penetrant *Explorator* of their *Manners*: where-of our *Judges* for *Grievances*, newlie erected, seeme to bee an *Image*. That *Libertie* for arie to accuse *Counsellors*, did creepe in vnder the *Insidious* *Reigne* of *Tyberius*; and those were called, *Delatores & Instrumenta Imperij*: and such doings haue ever since beene sayde to bee *Artes Tyberianae*.

O, *SIR*! how much it were to bee wished, that *Youthbead* could know the *Wisdom* of *Age*! or that young *Princes* might vnderstand the *Precious Worth* of *Aged Counsellors*, who bee faythfull! *Darius*, who was the *Father* of *Xerxes*, and an excellent *King*, having by manie *Experiences* proved the *Loyaltie*, *Loue*, and *Attentive Services* done to him by *Zopyrus*, and having at length also taken in the *Towne* of *Babylon*, by the *Virtue* & *Industrie* of the same *Zopyrus*, who whylst he went about that *Busynesse*, did sustaine deadly *Wounds*, and *Mutilation* of his *Person*. And when his *Master* did possesse the *Towne* peaceable, hee saide, that he rather did wish to haue *Zopyrus* restored to the integritie of his *Bodie*, than to haue an hundredth *Babylons*. *SIR*, I doe most humble craue Your *Majesties* *Pardon*, to say thus much; That if Your *Majestie* should be pleased to cast over the *Stories* of *Scotland* and *England*, & to consider there, vvhathad *Carriage* hath beene in both, betwixt *Princes* and their *People*, what *Tyrannie*, vvhathat *Revolts*, vvhathat *Intestine Blood*, and *Cruellie vnnaturall*, vvhathat fearfull *Perpetrations*, Your *Majestie* should finde *Reason* to thinke, that it vv ere good at all times, to multiplie your *Senators*, vvith the most *Choyse* and *Privie Men*, for *Goodnesse* and *Sufficiencie*, that bee in either *Kingdome*. As for *Examples* of the *Perillous Evils* vv which doe infalliblie ensue, vvhen young *Princes* doe attake themselues to young *Counsellors*, that one of *Rheboabam* may serue for a thousand: from the lyke to vv which, I doubt not, but *GOD* (vvho hath chosen your *Majestie* to great *Actions*) vvill deliver you. I doe confesse vvithall, that the best *Counsellors*, are no vvorse to bee super-intended, and looked to, seeing *Men* are but *Men*, and there is none who cannot erre, vvlesse it bee the *Pope*: in the vv which *Case*, your *Majestie* may vse, in your owne *Person*, the Office of the *Censor*, as *Augustus* did; and at your owne pleasure, examine their *Carriage*.

Great Affection of King Darius, to Zopyrus.

The

The third thing, *SIR*, vvhich is greatlie commended to Princes, in the Policie of *Augustus*, vvas his particular Painfullnesse in all the *Effayres* of that great State, vvhole Example hath beene vvell followed by the Bravest of Emperours, and Kings that haue beene since, *Tyberius*, *Vespasian*, *Trajan*, *Adrian*, and the *Antonines*, vvho lived all to great Age, and were Masters of Civill Governament. After *Augustus* had attained 74 yeares, whereof hee reigned aboue 50 (counting from the Death of *Iulius Caesar*) hee left behinde him three Bookes, vvritten vvith his owne Hand, one contained *The severall Actions of his publicke Governament*; The second, *The order of his Testament*; The third, (which is the Point I doe recommend to your Majestie) did beare *A Register*, of the whole Estate of that vast Empyre, the Finances and Rents over all, the number of the Provinces, the Legions mayntayned there-into, the Armes, the Munitions, the Fortresses, the Shipping, the Colonies, the Allies and Confederates, vvith speciall Records of the Debursments, Dues, and Charges, necessarie for everie of them, Donatives ordinarie to Friends, Expenses of Publicke and Theatricall shewes for the People, Pensions to Captaines, Nobles, and other Serviceable Men, and that monethlie bee knew what Proportion was betwixt those Debursments and their present Moneyes. Such indefatigable Paines of this kynde did hee vndergoe, that being mooved, at the Request of the Senate, after his Victorie over *Antonius* to accept in his Person, the Office of the Censor, and made *Præfatus morum*, hee did three severall tymes make Numeration of the whole *Romans*, as well resident at Rome, as dispersed abroad, and of the Subjectes of the whole Provinces, vvith severall Estimation and Reckonings of everie Man's Goods in particular. The *Persian Empyre*, was yet greater than that of *Augustus*, having vnder it 27 Provinces: and the Stories doe tell vs, that their Kings haue ordinarie lying on a Table before them, a Register like vnto this of *Augustus*. Your Majestie may read in the Sacred Historie of *Hester*, that when *Artaxerxes* had escaped the Treason of the *Eunuches*, by the Meanes of *Mordechay*, there-after hee did himselfe enroll *Mordechay* to the Condition of his Reward. And the Histories make Mention, that this same was the Practise of the late Kings of Spayne, vvwhether it bee so for the present, your Majestie doeth better know. This, *SIR*, is a Diligence worthie the greatest Monarchs, this doeth let them see, the right

Diligence
Mechanicks of
Augustus, to
know the Re-
venues, and
Debursments
ordinarie of
the Empyre.

Vigilance of
the Persian
Kings, over
their Finan-
ces.

Hav. Peter

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Adresses of their *Effaires*, this doeth import a necessarie Over-watching of their *Treasures*, and *Receivers*, vvhich maketh them *Fragallie* and *Thriftillie* to conferre their *Necessarie* *debursements*, with their *Present Means*, and to make *Tymous* *Provision* for what is wanting; it teacheth them, wherefore *Pensions* and *Donatines* are bestowed, and to measure them according to the *Proportion* of *Mens Services*; that some haue not too much, whylst others get nothing. Your *Maiestie* may reade of *Philip of Valoys*, that he did revoke all *Pensions*, which did not beare *Speciall Mention* of the *Service* done for them, to him, or his *Predecessors*. And of *Charls* the eight, who did annull all *Pensions*, exceeding a very smal sum, wherof I do not in particular remember. This kynd of *Diligence* will teach your *Maiestie* to avoyde *Great* and *Greedie* *Numbers* of the *Receivers* of your *Rents*, who doe devour so much of them, before they can come to your *Maiesties* *Coffers*, even as burnt and sandie *Groundes* drinke in the *Waters* that passe through them. To *Charls* the fift of *France*, were presented *Complaints* in *Publicke Parliament*, by the whole *Estates*, becaute he had five *Treasurers*, whereas before there were but two; and a *World* of *Receivers*, whereas before there was but one resident in *Paris*. And by *Francis* the first, it was ordayned, that there should be foure *Keyes* of the *Treasure House*; whereof the *King* should haue one himselfe, without the which, no other should enter, nor no *Summes* given forth, but in his *Personall Presence*.

The fourth and last thing, Sir, which I finde most speciallie observed in the *Politicke* *Wisdome* of *Augustus*, was his *Indulgence* towards that *People*, and his *Fatherlie* *Care* of them, in procuring *Dispatch* of their *Actions*, without *Longsome* *Processes* of *Law*; the *Censurall* *Inquisition* over the *Magistrates*, his *Personall Audience* of their *Causes*, and *Frequent* *Going Abroad* for that *Effect*; the *Exemplar* *Practize* of his *Personall Equitie*, wherinto he did so much delight, that having once, by sound of *trumpet*, made *Offer* of 25000 *Crowns*, to any who would bring to him *Crocatus*, a *Captayne* of certayne *Voleurs* in *Spayne*, who did greatlie molest that *Countrie*: whereof *Crocatus* being advertized, he came willinglie, & presented himselfe before the *Emperour*, demanding *Payment* of the *Crownes*, which hee caused to bee given him, in *Argent* *Contant*, together with his *Pardon*, lest hee should bee thought to take his *Lyffe*,
for

Diligence of
Augustus, to
ease the Peo-
ple, in matters
of Law Pro-
cesses.

NE

for the sake of the Money. These, Sir, made him to bee loved as a Father, and feared as a Prince, whilst hee lived, and adored as a God, after hee died.

In ende of all, Sir, I will conclude with a most Humble Supplication to your Majestie, in Favour of vs, who bee your Subjects of Scotland; where-vnto I am the more encouraged, because this Paraneticall Discourse, hath bene intended by mee, for no other vse, but to comfort them, to your M^{ty} Service and Obedience in everie thing: which I have preassed to doe, by the pittihie Perwasions, that I could bring from the best Wits of the best Wyters. Wee reade, Sir, of Alexander the Great, that when hee was readie to lift his Armie from Macedone, to goe into the Levant, his Master, Aristotle, did counsell him, to rule over the Greekes, as a Father, but over the Nations whom hee should happen to conquer, as a Lord, and Emperour. Where-vnto hee answered, That not so, but that hee would bee over all People, who should bee his, in common as a Father, because it was his Purpos, to reduce the whole World, vnto the Knie of one Citie, as Plutarch doeth report his Speech, *Κναυ σὺν ἅνθρωποις, περὶ τοῦ τοῦ κόσμου, καὶ τοῦ τοῦ κόσμου, καὶ τοῦ τοῦ κόσμου*, *compascuo in agro, compascens*. Sir, we are not onlie no new Conquest of your M^{ty}, but we are your First & most Native Subjects. There is nothing which is Immaturall or Extravagant in Nature, that doth long endure; & therefore, amongst States & Kingdomes, that which is most Ancient, must be most Naturall: that is the Reason, why we are your M^{ty} most Naturall People. Here are to be seene vpon the Ports of your M^{ty} Towns, & vpon the Frontespices of your Pallaces, that Scepter & Crowne, where-of your Blessed Father said, *Nobis hæc invicta miserantentum sex Proavi*. The like to which, no King that we know vnder Heaven, may brag of. Here standeth that Noble Order of the Thistle, whose Honour hath hitherto remained Inviolable, and Unstained with Disgrace, witnessed by that Courageous Description, *Nemoque impune læsi*. Here standeth that Generous red Lyon, who the Mighty & Bellicose Romans were never sufficient to daunt. Here were founded the Sober Beginnings of that Crowne, which hath by Progresse of so many Ages, risen into this Height of a Monarchicall Diademe. Here is the Ground, wherein was sown that small Seed, that hath shot vp to this Strong & Spacious Tree; whose Boughes doe over-shadow this whole Ile, whose Branches exceed them-

Supplication
in Favour of
the Subjects
of Scotland.

Plutarch, de
Fortuna aut
virtute, Alex-
andri.

themselves beyond Seas, & whervnto Forraigne Nations haue Recourse, in time of Tempests, to be refreshed vnder the Vmbage thereof. Here, Sir, is the Ground, which your Majestie should haue in a Sacred Account, that doeth conserue the Royall Bodies of so many of your Predecessours, and keepeth about them, the Ashes of so manie thousands of Noble Gentle-men, as haue frō the beginning of your M. Race, so valourouslie laid down their Lyues, in fierce Battels, & presence of their Kings, for Propagation of the same. And here, Sir, is your Mother Ground, which gaue to your M. the first Light, and did nowrish your tender Infancie. The Fowls of the Aire, & Fishes of the Seas, by a Naturall Instinct, do affect the Places wherin they were hatched; so farre, that some of them will come frō the most Longin^g Regions, to make yearlie Visits of their Native Soyle.

Therefore, Sir, although we be most remote from the Seat of your M. Court, yet let it please your M. that we enjoy our Priviledges, to be your M. most naturall Subjects, and to haue your M. our King, not by Conquest, but by Nature. Remember, Sir, how wel it was sayde, by him who spake so, that *The Kingdome was happie, where the Subjects did obey the Law of the Prince, and the Prince obey the Law of Nature.* If your M. will looke vpon the Historie of your Predecessors, ye will find, that it is Naturall to vs, most of anie Nation, to sacrifice our Lyues & Goods, for the Preservation of our Prince and Countrie, when there is Necessitie to doe so. Consider, Sir, a little, our Decayer, since the Transportation of the Royall Court, to London: partlie by Introduction of Prodigalitie, and Forraigne Manners, vvhich commonlie doeth accompanie the Dilation of Empyre: partlie by too much repairing of our Countrey-men, of best sorte, there, and spending of Money in England; vvhich were wont to entertain our Merchand Traffick at Home, (now, by that Means, so farre decayed) & partlie by the great Malbeure of these last bad and vnfruitfull Years. And when your M. hath pondered these, then doe lay vpon vs, Sir, such Burdens as your M. findeth vs able to beare: And that your M. be pleased, not to discover our Nakednesse too much, nor make vs to answer, as the *Adrians* did to *Themistocles*, when hee came to charge them with an *Imposs*, farre aboue that which they were able to perform, he told them, that he had brought two *Puissant Gods*, to assist him in that *Businesse*, to wit, *Love* and *Force*. They answered, that they were to oppose

oppose him, by two more puissant, *Poyertie*, and *Impossibilitie*. I confesse indeede, that your *M.* hath to doe with great summes of *Money*, and must haue it: but yet, Sir, doe not suffer that to derogate a jot to your *M. Royall Bountie & Magnanimitie*. And here I cannot forbear, to bring before your *M.* that *Glorious*, and *Superlative* *Prayse*, given by *Plutarch*, to *Alexander the Great*; who altho in his *Youthhead*, immediately after his *Father's* death, he did perceiue the *Towns* of *Greece*, conquered by him, inclining to *Rebellion*, *Vniuersa Grecia post Philippica demum bella veluti ab animi deliquio palpita abunda subsaltabat, ad huc exhaustis Philippi Thesauris fœnusetiam accesserat ducentorum talentorum, in tanta ille rerum inopia, tam turbulentis temporibus Adolescens, vix dum adeo puerili etate exacta, Babylonem ausus est Susag, illa sperare, Babylonem Susag dico, inamo vero gentium omnium imperium spondere ipse sibi triginta peditum millium quatuor equitum numero fretus?*

The notable Magnanimitie of Alexander, whilst he wanted Money.

Although, *SIR*, that Your *Majestie* doe not at once, and together, compasse all Your *Desires*; that is to reach Your *Majestie*, that great things are not performed, but with great *Patience*, and great length of *Tyme*: vvherein, Sir, yee are to imitate the Working of that *GREAT GOD* into *Nature*: vvhewhereof, albeit Hee bringeth forth no *Creature*; but slowlie, and insensible, yet Hee dryveth them on, vnto their *Perfection*. The *Oll*, and robust *Oake* of the *Forrest*, springeth from a verie small *Graine*, and yet it groweth vnperceivable with *tyme*, to that *Strongnesse*, that greatest *Tempestes* cannot over-throwe it: Even so, If Your *Majestie* can conioyne this *Patience* vvith *Tyme*, there is no doubtr, but yee may make of vs what your *Majestie* will.

GOD maketh althings in Nature, with Tyme and Patience.

Doe consider, *SIR*, that it is the fayre *Aurora*, vvhich giveth vs hope of the vvhole *Dayer Serenitie*; and that the *Orient* of the *Pleasant Morning*, is farre more sweete and delectable in our *Eyes*, than even the verie *Meridian* of the brightest *Dayer*. And, as the persons of *Mew* are more amiable to bee looked vpon, in their *Youthhead*, than anie *tyme* there-after, though they were never so comelie: Even so, vvhen the first *Attions* of *Youth*, are *Douce* and *Temperate*, they doe purchase more tender *Loue* & *Admiration*, than their *Greatest Things* can do thereafter: and on them wee doe found the *Prognostickes* of *Happie* and *Virtuous*

The Youth-head of every thing in Nature, most observed and looked to.

Have Patience

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Progresses; So if your M. doe gentle leade vs, to our first Toker of your Obedience, it will make vs to remoue our Fears & Doubts, and to fill our Hearts with Ioyfulnessse, & Expectation of your M. Goodnesse. Your M. is already most *Amant* over all, for the Opinion that the World hath conceived of the Equitie and Iustice of your Mynd.

And therefore, Sir, let your *Majestie's* Royall Cares be extended, to repaire the Decadence of our Countrey: deliver vs from longsome Lawes, and from Prodigality of *Manners*: stop the Resort to your *Majestie's* Court, of such as doe nought, but molest your *Majestie*, and spoyle their private *Estates*: Erect amongst vs such Publicke Industries, and Libertie of Sea Trafficke, as doe enrich our Neighbour Countreyes. Philip de Valoys of France, was not ashamed, to settle in his owne Person, a Monopolie of the Salt, which doeth import to his Coffers the Annuitie of great Monyes. If your *Majestie* would erect the Trade of Fishing in your Northerne Seas, so questionous to Strangers, and so greatly to our Ignominie and Losse; And if your *Majestie* would bring vs vnder Militarie Discipline, provide for store of Armes, Munition, and Shipping, employ numbers of People, to fortifie your Coasts: These, Sir, are the true *Meanes*, to make of vs a Mightie Nation, and formidable to our Enemies. The Strength of a Countrey doeth mayntayne Vertue within it, and maketh it Traffickable without. Vertue and Trafficke doe breede Riches: and these two the sure Groundes of Yearlie Increase to your *Majestie's* Finances: and all three together shall make your *Majestie* able for the Prosecution of the great Actions, which GOD hath appointed you for. THAT GOD, vvho sayd vnto Ioshua, *Bee thou strong, and courageous; neither doe feare thynne Enemies, who shall not stand before thee, because I will be with thee, and shall not fayle thee; as I was with Moses*: THAT GOD, Who was with your Blessed Father, in the building of the Temple, bee still with your *Majestie*, to grant you Victorie over all your Enemies: that having established the Peace and Tranquillitie of your Kingdomes, your *Majestie* may haue Leasure and Delight, to attende those Cares vvhich are necessarie for this COM-

MON-WEALTH;

AMEN.

FINIS.

The Monopole
of the Salt, in
France.

AN HEROICKE SONG,

In Prayſes of the Light, moſt fitting for the
Nights Meditation.

BY THE SAME AVTHOR.



Downe is gone the ſtellarie Globe of Light,
Which Thou, great GOD, creat'ſt for the Day;
And wee are wrapt into the Clowds of Night,
When Sprites of Darkneſſe come abroad, to prey.

Our Bodie's from its Functions releaſt,
Our Senſes are ſurprized vnto Sleepe:

To guard our Soules, Lord Ieſus Chriſt, make haſte,
Deſerted thus, into a fearefull Deepe.

Keepe Light into the Lanterne of our Mynde,
For to direct our Watching Sprite aright;
That though our Foes were all in one combride,
They may not yet attrap vs by their Slight.

Light was the Firſt-borne Daught'er of the LORD,
Who with her Beams did buſke and beautifie
That Vaſt Chaos, before of GOD abhor'd,
And made her Members lonelier, as wee ſee.

Yet is this Light nought but a Shallow Stream,
Of that Aboue, in Glorie Infinite;
And ſo but of HIS Shadow bath the Name,
Who did into that Narrow Globe conſigne it.

The Bodie of the Sunne if wee compare,
Vnto the Spheare, that rolleth Him about;
That ſhall His Smallneſſe vnto vs declare,
Beſide that Light which Round the Heaven without.

The Ambient Circle of the Diuine Fyre,
Th' Eternall Dwelling of the DEITIE;
Which to Deſcribe, is none that dare aſſyre,
Who bath not ſaied Immortalitie.

For if the Sphears were of Transparent Kynde,
Then suddenlie that Glorie should Confound
Those Caducke Things within the Poles confynde,
And all this Frame, that Nature hath Compound.

The proudest Sprites durst never yet presume,
To thinke where-of these Orbs contrived bee:
It is about the Low Flight of our Plume,
Alwayes they close that Glorie from our Eye.

That Infinite Circumference of Light,
For Centre, hath this Vniuersle of Things:
There GOD is seene by single Angelicke Sight,
And heere this Ball, but as a Mirrour bings:

Where-in but Showes of Reall Things wee see,
And Vmbers, which are from that Light let fall:
Where they doe liue, vnto Eternitie,
Heere are no True Things, nor True Light at all.

As Princelie Portraits close in Cabines plac'd,
Where Phœbus findes no Hole to enter at:
By Torch or Candles are set out and grac'd,
This clos'd House of Nature's lyke to that.

With-in her Walles are manie Pictures bright,
Yet may no Eyes of Mortall Man sustaine,
To view them through the Beames of Divine Light
As by a Torch, they by the Sunne are seene.

Not as a Torch, but as a sillie Sparke,
Conser'd with Light of Infinite Extension,
To shadow which, whole Nature is too dark,
To thinke of which, doeth spoyle th' Apprehension.

Things vnto howlie Changes made subiect,
And daylie Death doe not truelie subist:
So that our Bodies fatall to defect
But for a space, as Vmbers doe exist.

Light, Lyfe, and Trueth, these threethings are balone,
Whose Tyme and Place, and Power doe excede,

The

*The Search of Thought, and Number, two alone,
Esteem'd to match Infinitie indeede.*

*O Sacred Light! whose subtill Rayes doe pierce
The Center, as the Sunnie Beames doe show:
Which Grace the Golde, and Gemmes, that are so scarce,
Of the (pure Light) vncleane Sprites stand in awe.*

*Light that appear'd to Moses in the Field,
And on his Front, the Hornes of Splendor planted:
Vnto that Light, let all things Honour yeelde,
The Power of Darkneile by the same is daunted.*

*The Orient Sunne of our Salvation,
Who from the Fountaine of this Lichte came out,
Approach vnto this Habitation,
With saving Light to compasse me about.*

*Who of that Light, so pompons Paelons made,
For those Prophets, into Mount Tabors Glore:
Now whilst my Sense lyes in my Body dead,
Grant that my Sprite may so that Mountaine soare.*

*That Light that shyn'd into Sainēt Peter's Prison,
O Sacred Flame! vouchsafe t'illuminate,
This darke House, with some Sparkes of Divine Reason,
Where-in my Soule so long is carterate.*

*The Light that did th' Apostle Paul convert,
And Persecuter in a Preacher turne,
If it but once doe glauce vpon mine Heart,
No Darkneile then shall make mee for to mourne.*

*That Light it did it selfe to Streven reueale,
Amidst the Tortures of his Martyredome;
Transporting him, that bee no Paines did feele,
And from the Earth, shew CHRIST in His Kingdome.*

*That to the Prophet's Seruant did point out,
The fyrie Charrers, and Forces of the LORD,
When bee was sore confus'd, and in doubt,
And feare of Death almost had him deuourd.*

*That Light where-by the Divyne Angell, Iohn,
Was wrapt, and to the Holie Citie brought:
So farre above the Flight of Phaëton,
Of all those sacred Lights what shall bee thought?*

*And of that Majestic of Light displayde,
Betwixt the Cherubs, there to bee ador'd:
Have they not of the Godhead this bewrayde,
That with the Light it's cloath'd and decor'd?*

*That Light is GOD, and G.O.D alone is Light;
His Creatures, a Reflexe of His Beames:
This World, a Mirrour, or a Table tigh,
Where Light's but shadow'd vnder diverse Names.*

*Vpon that Light, great Moses durst not looke:
The Sight of GOD no sinfull Eye may hyde;
Th'Eternall Flames, no Mortall thing may brooke,
Therefore the Hand of GOD his Face did hyde,*

*Into the Bosome of that Light was hatcht,
The Trueth and Subtance of all thinges that bee:
Till perfectlie, th'Ideas were dispatcht,
Of Creatures, whose Shadowes wee but see,*

*There, in that Light th'Exemplars still exist,
But beere the Image quicklie doeth decay:
Of sillie Points of Tyme wee doe consist,
But what is There, it doeth endure for aye.*

*The Veritie is firme, and permanent,
And Falshoods are subject to Nullitie:
Whylst Shadowes bee but Cases remeante,
Therefore they perish daylie, as wee see.*

*As Vmbers are, and then they disappeare,
So Persons are, and then they turne in Duit:
That if wee will this Mysterie Disquire,
Our Parallele shall bee with Shadowes iust,*

*Yet when a Man is dead, wee doe retaine,
His Shape and Feature, sealed in our Mynde:*

And everie thing that in him wee haue seene,
As if those were not vnto Death confin'd.

If our weake Sight, thus paint our Memorie,
The Light of that Eternall Intellect,
Can it not keepe vnto Eternitie,
Those Ideas which HEE did HIMSELFE perfect?

Or if wee holde Ideas to bee vaine,
Wee must deny Things Intellectuall;
And vnto Shadowes take our ielues againe,
Scorning that Light, which is Angelicall.

Light, as it is a thing Incorporall,
Our Sight also, that doeth the same beholde,
And als, the Objectes are Spirituall,
As wee may prooue, by Reasons manifeste.

Else, could the Shape of all this Hemisphære,
Enter the narrow Port of Humane Eyes?
And leaue his Portraict full imprinted there?
Hence followes then, that Men but Spirites see;

Or things abstract, and Mathematicall,
As Numbers, Figures, and Dimensions;
And Colours, which vnder the Light doe fall,
Although they haue most ample their Extensions.

For suelie Man is nothing but a Sprite,
His fluide Bodie, a Vapour of the Grasse;
Or Picture, that's presented in the Streete,
With Sprites, wee finde, his Senses doe converse.

The Sprite of Light, is object to the Eye,
The Trueth of Light, doeth enter by the Eare,
T'informe the Soule, these two ordained bee,
Wee haue, wee heare, wee see Light, and no more.

The Eye, it is the Globe of all our Glore,
The Port whereat the Soule goeth in and out;
By it wee see HIS Works, Whom wee adore,
And get knowledge of Things dispersit about.

*The Eare, the Subtile Nerue, that doeth admit
His Word, to bee the Lanterne of our Lyfe:
Our Hopes of Heaven, and Fayth come in by it,
To serue the Bodie, other Senses stryue.*

*Our Gust, wee know, and Smelling, are but grosse:
They smell no Light, nor taste of Veritie:
Compas'd with those, their Function's in Drosse,
And most part doe suggest to Luxurie.*

*As for the Thinges subjected to our Touch,
They're pieces of the Old Deformed Masse:
Their Light once spent, returning to bee such,
Into that Chaos daylie they doe passe.*

*And finallie, when Tyme shall take an Ende,
And when the World Her Glasse haue run out:
When Ayre no longer shall it selfe extende,
Nor shall the Seas embrace the Earth about:*

*Nor yet the Spheares distinguish Day from Night,
When Fyre shall fill the Vniuersall Globe:
The Efficacie, Almighitic of this Light,
Shall force Great Nature for to change Her Robe.*

*Her Mortall partes, those Flames shall purifie,
No Bodies, but Transparent, shall subsist:
Renewed Heavens, lyke Glassie Golde shall bee,
And all Grosse Earth from Being shall desist.*

*That Mightie Flame, shall eat the Ocean;
The Earth to her Virginitie shall bring:
The Ayre from Vapours shall bee cleansed then:
In summe, It shall make Light of euerie thing,*

*The Saincts of GOD shall wasted bee with Light,
And Ponderous Bodies they shall feele no more:
Their Walkes shall swifter bee than anie Flight,
For with their LORD they shall bee chang'd in Glore.*

*Looke what is then Incomparable with Light,
(As Excrementes into a Sinke let fall)*

It will

*It will the way vnto the Center light;
A Den of Darknesse, without Light at all.*

*Before that Change, no true Light can bee beere,
And then no more of Changes shall wee see:
The Light in euerie Corner shall appeare,
No place for Shadowes these forth shall there bee.*

*GOD shall triumph, at that Great Iubilie
Of Nature, in her full Perfection:
Where Hee His Works shall whollie Glorifie,
And Darknesse throw into Confusion.*

*Since true Light, and true Things are so remote,
And clozed inaccessible with GOD,
Take heede (my Soule) no Paintrie thee besot,
Which thou beholdest, on this Worldlie Brod.*

*But contrarie, delight thee in the Night,
There are no Pictures, to distract thee then:
Flie to the Citie of the Diuine Light,
That is aboue the Sight of Mortall Men.*

*Expatiate into the Sacred Fieldes,
Of the expanded faire Infinitie:
Which Millions moe, than Earthlie Beautie yeeldes,
The Pallace of the Blessed Trinitie.*

*Though narrow be our Myndes to comprehend
One Point of GOD, where each is Infinit;
Yet to that Search, our Spirites may ascend,
By Visions, which are to our Weaknesse fit.*

*There thou shalt see, how GOD Hee is a Light,
With-in the which all Things subsisting bee:
Whole Nature's Birth, thou shalt see at one Sight,
The Pleasant Object of the DEITIE.*

*Hee much delighteth in that Architype,
The Glasse, where-in Hee on His Goodnesse looks:
The Boxe that doeth the Seedes of Nature keepe,
And all His Workes recorded, as in Bookes.*

*As Cunning Paynters gaze vpon that Face,
Which they pretende by Portraitt to present,
And Iakob's Sheepe lookt in that Watric Glasse,
That Hee did for their Fruitsfullnesse invent:*

*So doeth the Sprite of Nature thinges beget,
By looking in that Architype of All:
And there-from doeth these Images conceit,
That wee see set and spread through Natures Hall.*

*And there thou shalt comparatiuelie thinke,
Our Clearest Dayes, to bee no thing but Night:
And that of Heaven, this World is the Sinke,
Repleat with Sorrow, Sinfull Care, and Plight:*

*Or lyke a Caue, polluted with the Smoake,
Of Chymicke Forges, and Deadlie Mercurie:
Where Worke-men as Anatomies doe looke,
Who haue consum'd Themselues in Sophistrie.*

*O that thou mightst not Heere agayne returne,
But still shouldst line into that Lights Fruition!
For on this Earth thou canst doe nought but Mourn,
Where Toyles, Teares, and Fears, must bee thy Portion.*

*There thou shalt see CHRIST settled in HIS Throne,
As Golden Phœbus, in His Silver Sphære,
Amongst nyne Chores of Angels, LORD alone;
Lyke Planets plac'd about HIS Royall Chayre.*

*Where Troups of Saints, lyke Starres doe moue astray,
As Skalie Squadrons sporte into the Deepe:
So in that Lightsome Ocean they play,
And still an Heaventie Harmonie doe keepe,*

*Of Musieke, that can never bee exprest:
Yet by a Sensible Similitude,
Wee may imagine, that it is adrest,
By foure Chiefe Partes of Men, so vnderstood.*

*And be by severall Alternatiues,
A Mutuall and Mightrie Melodie,*

*One Theatre t' another eye deriues,
Sounding the Glore of that GREAT MAIESTIE.*

*The Alto Angels sing, as I suppose,
Of stablisht Ranke, the foremost Stage They fill:
To Celebrate HIS Providence, They choose,
And Divine Names, belonging there-vntill.*

*The Tenor by the Voyce of Saints, resounds
The Prayses, of HIS Sanctitie they sing:
And this Echo from Stage to Stage rebounds,
HOLIE, HOLIE, Is Our Almighty KING.*

*The Basse is tun'd by Harmon of the Sphæres,
The Sweet Consent, that wee see them among,
The True Characters of HIS Wildome beares,
And Learned holde them vocall in their Song.*

*The Hallelu of the Church Militant,
Mounts vp, to make the Counter-basse perfyte:
With Lustie Straynes of Musicke resonant,
HIS Goodnesse, and HIS Mercie, they endyte.*

*The Subtill Alchymist can separate
The Quintessence, and make it to ascende:
So are the Church Prayers Alembicate,
By that Great S P R I T E, who doth Her still defende.*

*My Soule, bee ravisht with these Visions,
And They shall make thy Nights more Splendescet,
By True Light, and not by Illusions,
Than are Estiual Dayes most Relucet.*

*High ESSENCE of the Inaccessibile Light,
Whose Sacred WORD the Darknesse did command:
To cloathe Her selfe into this Beautie bright,
So dayntilie Portrayde by Natures Band.*

*Say, LORD, vnto the Dungeon of myne Heart,
Let there bee Light, and straght if shall bee so:
Blynde Ignorance and Pryde shall then depart,
And in the Light securelie shall I gee.*

Possesse (Sweet Light) the Temple of my Breast,
 Thy Lampes may feede of Multiplied Oyle,
 Which (since, my GOD, Thou hast made mee a Priest)
 Still on the Altar of myne Heart may boyle.

Those Starrie Vaults, that Round our Night about,
 As Curtayns full of Flaming Eyes, where-by
 Thyne Holie Angels constantlie looke out,
 And all our Dangers, surelie doe espy:

Grant mee, O LORD, to trust to Thy Reliefe,
 That whilst the Organes of my Soule doe sleepe,
 It may bee freed from the N. Rotten Thicket,
 That no Vncleannesse in my Bosome creepe.

Enjoye, my Soule, the Beautie of True Light,
 Count not of Paynted Shadowes that are beere:
 These are the Clouds that keepe thee from that Sight,
 Which vanish when, when wee holdt Them most Deare.

So when thy Stage is finallie concluded,
 As Floods returne vnto their Ocean,
 Thou of this Bodie fullilie denuded,
 Shalt bee reduced to thy Light agayne.

Though for a Wish, possesse a World thou might,
 Yet to the Ende doe wish nothing but LIGHT.

FINIS.



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